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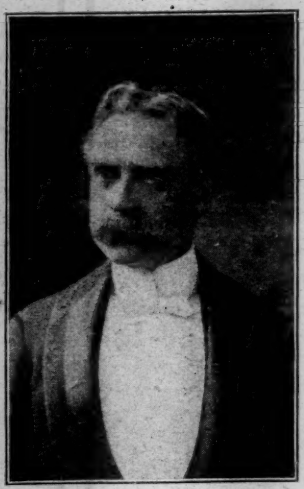

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. X.—(XL).—JUNE, 1909.—No. 6.

THE NEED OF A VERNACULAR LITURGY IN THE UNITED STATES.

I.

IN four recent issues of the REVIEW [1] there appeared a number of fairly representative expressions from readers in America and England regarding the question: Should we plead for a Vernacular Liturgy? The general subject of the preference of the Latin over the vernacular liturgy is not, of course, new; it has been frequently discussed, and once at least authoritatively settled by the Fathers of the Council of Trent [2] who, with regard to the Mass, decided that it was not expedient to permit the indiscriminate (*passim*) use of the vernacular. The Council, moreover, expressly condemned the doctrine of certain so-called reformers who maintained that the vernacular was the only proper medium for the celebration of the Mass, and that the Latin should be entirely banished from the liturgy.

Dr. Campbell,[3] in proposing anew the consideration of the subject, directed attention to the fact that there exist in Eng-

[1] January, pp. 29-47; February, pp. 231-234; March, pp. 351-359; April, pp. 464-479.

[2] Sess. XXII, De Sacrif. Missae, cap. 8.

[3] We deeply regret to have to record here the death of the Rev. Dr. C. A. Campbell, the gifted writer of the article which originated the present controversy. He had been in declining health for some time. On the 15th of April he took a hemorrhage, and two days later died, fortified with the Sacraments of Holy Church.—*R. I. P.*

lish-speaking countries, like the United States, certain conditions which do not fall under the general aspect taken by the Fathers of the Council of Trent; and that, if the Fathers of that Council were to legislate for the United States at the present time, they would probably reconsider their decision. Nor is this opinion an altogether novel one. As far back as 1785 the Jesuit Father John Carroll, afterwards first Archbishop of Baltimore, in a letter addressed to the famous Irish Capuchin Arthur O'Leary, stated that a similar conviction had led him to express the wish that the English-speaking bishops as a body request the Holy See for the privilege of a liturgy in the vernacular.[4] Dr. Carroll wrote to Father O'Leary as follows:

> Before I had a thought of ever being in my present station, I expressed a wish that the pastors of the Church would see cause to grant to this extensive continent, jointly with England and Ireland, the same privilege as is enjoyed by many churches of infinitely less extent: *that of having a liturgy in their own language;* for I do indeed conceive that one of the most popular prejudices against us is that our public prayers are unintelligible to our hearers. Many of the poor people and the negroes generally, not being able to read, have no technical help to confine their attention.[5]

Conditions have indeed changed since Archbishop Carroll's time. The Church is better organized, and as a result the Latin has a firmer hold on the body of the faithful, and our parish schools offer better opportunities for instructing the people in the interpretation of the liturgy. The multiform national character of the immigrants who swell the hosts of the Church in America, too, argues rather in favor of a common language for the liturgy as a unifying element. It requires only a little

[4] A priest interested in the discussion carried on in the REVIEW kindly called our attention to this letter, which takes the reader back to a correspondence between Dr. Carroll and a certain Mr. Berington. The latter had apparently misinterpreted the Jesuit Father's proposal, looking upon it as a scheme to de-Latinize the American Church. This, of course, had not been the purpose of Dr. Carroll's suggestion. The fact of the misinterpretation does not, however, alter the correctness of the actual statement by the eminent Jesuit.

[5] *Life of Archbishop Carroll,* by John Gilmary Shea. 1888. Pp. 234-235.

effort on the part of the clergy to make the people of different nationalities realize their Catholicity when attending services in a common tongue which they recognize as sacred amid the diversity of their individual mother tongues; and the Latin liturgy belongs alike to every priest, although it belongs to none exclusively. It is, therefore, possible for a priest who has his parish well in hand to educate his congregation to an adequate appreciation of the Catholic ritual, which the liturgical Latin in so many countries has preserved intact since the times, practically, of the Apostles. Some of the correspondents to whom this discussion has strongly appealed, have contended that this is actually being done. One of these writes:

> I can only speak for my own diocese, but I presume that my declaration will hold true for any thoroughly organized diocese. We do obtain the large profit spoken of by Dr. Campbell. The only objection that can be urged in our case is that our method imposes a great deal of work upon the priests. But we are successful. How is it done?
>
> I shall gladly explain. The school children are divided into classes, each of which has a certain liturgical task to learn. The boy's sodality and the girl's sodality, the men's societies, and the women's sodalities, all have the liturgy explained to them. The children in particular are taught to follow the priest at Mass; and permit me to say that they can do it for the most of the Mass verbatim. They learn to sing the Mass, and must be able to tell the meaning of every sentence that they sing. Whenever possible they are present at baptisms, marriages, and burials. On sick-calls we make it a point to inform the sick persons of the meaning of the words, etc. If the neighbors be there, we invite them in to hear the instruction. At funerals we preach about the ceremonies and endeavor to give a general idea of what we have read in the funeral service. In a word we miss no opportunity to help the people understand our holy liturgy.

The writer here speaks of a "thoroughly organized diocese" with well-appointed parishes like his own. The only hindrance to a general application of his excellent method is the fact that there are many dioceses in the United States which of necessity are not thoroughly organized; and there are many parishes where the most zealous efforts of a hard-working missionary would not allow him to do more from one end of the year to the other than to give his widely-scattered

people an occasional Mass, enabling them to comply with the Easter precept, or to have their children baptized and receive the necessary sacraments after months of callous separation from the life-giving sources of Catholic worship. This state of affairs is spoken of by Archbishop Carroll in his correspondence and notes, and in many places it has not changed since that time.

Even if matters were everywhere in that good condition which enables pastors and teachers to labor harmoniously toward bringing about an intelligent appreciation of the beauties of the Catholic liturgy, there is much that is lacking to us in this New World of America, the absence of which makes our ministry a far more difficult task than it is in the Old World, unless we except those privileged communities amongst us where Catholic life has had full and free sway for some generations. In the Catholic countries of Europe people live amid surroundings which, independently of any formal teaching, serve to explain the Catholic liturgy. The congregation's nearness to the parish church, with its popular devotions; the religious pictures and statues that make of the walls of church and home a real *Biblia pauperum,* which reverence for tradition turns into easy means of instruction from childhood onward; a thousand pious customs intimately bound up with the celebration of the great festivals, of baptisms, marriages, funerals; their pilgrimages and processions, illustrating an interesting folklore which is for the most part of a religious character and entwined with church functions; and, finally, the intimate and constant relations between pastor and people —these things, by the practical contact which they create with the central mystery of the Holy Sacrifice and the sacramental rites, furnish an atmosphere in which intelligent interest for the liturgical services grows apace with the knowledge of the fundamental truths of the Catechism.

Nor is this all. The religious environments and associations which thus foster an understanding and appreciation of the traditional liturgical forms have elements of permanency and concentration which are lacking in the New World. Here

the immigrant finds indeed generally a church to which he may go on Sundays, if he is so inclined. It may be a cathedral in the city or a "shack" in the country, where he is likely to find a priest to hear his confession and give him Communion. But for the rest his relations with the clergy are very different from that close connexion which is wrought by constant personal and pastoral vigilance and intercourse in the Old-World parish whence he came. There everything that touched the parishioner's domestic and individual life seemed to have its beginning and end in the fatherly direction of the pastor. In this New World of ours, on the contrary, there exist no such relations, or they are at most very rare. Our priests are on the whole genial and helpful, as well as zealous and experienced; but they are not quite like the old "Soggarth Aroon" or the "Herr Pastor" whom the people, young and old, revere as their teacher of religious duties at all times, and whose visits in their homes make the household as it were a part of the parish church, where everything pertaining to the meaning of worship might be discussed by way of familiar instruction. The family altar and the wayside shrine, prayers or spiritual reading in common, or talks in the home on Sundays which throw light on the meaning of the liturgy, are replaced by occasional lessons in Sunday-school, or in the class-room, or at Sunday Mass.

Furthermore, we meet practically nothing at present of that aggressive spirit of Protestantism, or of the antagonistic brand of infidelity, which makes for solidarity of Catholic life by concentrating our zeal and heightening our spirit, and which forces the individual members of the Church to enliven their profession of faith and worship by informing themselves about the meaning of its practices and liturgy. We are thus deprived of a stimulus which ordinarily serves as an aid to the appreciation and understanding of the details of the Latin ritual. As a result, when one examines the Catholic who has grown up in America and attends Mass regularly about the meaning of the liturgy, not infrequently he is found to be less informed than the European Catholic of equal or inferior intelligence and

education. Our immigrant, who is often neither educated nor fervent in matters of his religion, comes amongst Americans who, if they do not hinder, do not much help to impress upon him the objects of his faith. The new-comer himself is soon absorbed in the struggle for existence under altogether new conditions. His first aim is to improve his material prospects. If he still goes to church, from habit or an inherent sense of duty, it is with a feeling of strangeness. His place of employment is often changed, and he may not go to the same church for long. This is equally true of the priest, who is frequently transferred within the course of a few years to wider fields of labor. In short, there is nothing quite permanent, no intimate association with the Church which would wed the American Catholic interest to the closer study of its doings or its liturgy. The way in which the Masses follow each other in quick succession on Sundays in large cities gives the faithful visitor no time to make the church the home of his heart. While he attends he reads hurriedly from his book, or tells his beads mechanically, or is merely listlessly present to satisfy the external obligation of hearing Mass; this soothes his conscience. For the rest he is deaf and blind to the deeper meaning of the liturgy or to its beauty. Such Catholics are not much different from the negro converts of whom Archbishop Carroll speaks in his letters, who need something more than the bare *opportunities* for religious instruction in order that they might profit by the liturgy; and they far outnumber those who can or actually do appreciate its meaning.

There is another class worthy of our consideration, to whom the Latin of the liturgy, being a dead letter, is a barrier if not a stumbling-block. They are the great body of Americans who profess Christian doctrines, Christian principles, and who repudiate Protestantism alike as a profession of faith and as a protest against Catholicism. Indeed we experience very little opposition from people who are American born; very little indeed of the bigotry, the suspicion, and fanatical aggressiveness which characterizes the heretical bodies of Europe, and which make the profession of the Cath-

olic religion a hardship and a test of courage to people in the old countries. The faith of Catholics is respected by the majority of our non-Catholic fellow-citizens. Our clergy, as the Paulist Father Doyle has pointed out in these pages in an appeal for an increased force of missionaries, have an immense field among non-Catholics, who are willing to listen to the preaching of Catholic doctrine. Many of these need only that particular instruction which would render them familiar with the beauties of the Catholic liturgy to make them feel at home in our churches, and especially to allow them to realize what a benefit the sacramental system confers upon the individual member of the Church. And here we touch upon what seems to us to be the most important phase of the subject. The inefficiency for the time being of the Latin tongue, however beautifully it speaks to the priest personally, comes particularly home to him when he officiates at the baptisms of converts or of children from mixed marriages, and at funerals of prominent Catholics or of converts at which numerous non-Catholics must from a sense of propriety attend. As the minister reads the Latin services, he is conscious too often that among those present the greater number understand not at all nor appreciate the significant ceremony. They are the friends of the person who is the central object of the services and who, having perhaps only lately come into the Church, is desirous that a proper impression of his or her act be made upon those who have willingly set aside that mysterious dread and prejudice which the Catholic cult ordinarily instils; they are anxious to know what the ministrations of the priest mean; they are ignorant, although they are sympathetic. To them the unintelligible rites in our own beautiful Roman language seem to indicate at least that we consciously ignore their presence; and this fact is assuredly in their minds out of keeping with the pastoral office which bids us announce the divine message of the Church, and to draw to it those who are anxious for its saving truth. We say that they are in the shadow of death, yet having them within reach of our voice and hand as we shall not perhaps have them again, we speak to them in

unintelligible language, albeit it is the family tongue which we hold dear on other grounds.

To say that they can inform themselves by study is to misrepresent our mission. The Jewish scribes in a like position during the ages of the dispersion did not permit the deep and abiding reverence which they had for the Old Law in its Hebrew tongue to prevent them from accepting the Greek version of the Bible, which was at the time the vernacular of many Jews and of the proselytes in Egypt and elsewhere. The fact that our Lord and the Apostles quote from the Septuagint version seems to indicate that the use among them of that tongue was recognized as a legitimate medium of interpretation in the synagogal worship. The liturgy consisted chiefly in reading from the Thora, the Prophets, Canticles, Ecclesiastes, Judith, Esther, the historical books, and the Psalter; and these illustrated the sacrifices of the old temple service. If the latter was preserved in the Hebrew tongue, at least in part, it is undoubtedly true that those portions of the worship which by analogy may be called the sacramental service of the Synagogue were translated into the vernacular. Can we assume that our Lord and the Apostles in their visitations among the Samaritans and the Gentile converts, in their baptismal ministrations, their healings, anointings, their invocations of the Holy Spirit, made use exclusively or even mainly of the Hebrew tongue, even though it was consecrated by the Mosaic compact on Mount Sinai? Tradition is entirely against the assumption.

If, then, the priest in America or Australia finds himself in a similar condition when administering Extreme Unction, or solemn Baptism, or the rites of burial, need he have any scruple in asking the authorities of the Church to sanction the use of a language which not only in no way interferes with the validity and true import of the sacred action, but makes that action a bearer of grace to those who can be taught only by hearing, since they are prevented from understanding the symbol presented to their sight? Every priest who is familiar with the popular sentiment of religion, especially in

large city parishes and in districts where Catholics dwell among Protestants, must bear witness to a conspicuous sense of insufficiency in his ministry, when, as he goes to attend the sick, he finds that the physician and sorrowing friends gathered around the bed of some dying Catholic, whether he be a convert or simply solitary in the profession of his faith, are non-Catholics. He sees them reverently make way for him that he may administer the last rites; there is an expectant awe in their attitude, their whispered words, and their watchful eyes. They are most often conscious in a vague way of the soothing influence which sacramental unction brings to the patient, who himself feels the desire that they might understand as he understands. But neither the words nor the action convey to them anything that answers their considerate and reasonable eagerness to know, or to sympathize with, the religion of the priest and their dying friend. Often enough, too, the poor patient himself is in need of such interpretation as the beautiful prayers and blessings of the Ritual afford; yet they are not given him, because there is a rule, strict and wise undoubtedly, but one meant for occasions in which it served, and for the purpose of edification.

II.

It would appear then, from a temperate and judicious consideration of such arguments as these, which, while they may not apply to Latin or Catholic countries or to those places where Catholic traditions have a firm hold on the faithful, that the plea for a vernacular liturgy is not a mere speculative proposition. There is much to be said against it; but the point at issue is to determine on which side the real benefits preponderate; where to strike the balance and draw the line which defines the motives and reasons that urge the use of the vernacular in the liturgy as distinct from those that argue for the exclusive use of the Latin. On the one hand, the question proposed is: Are we to sacrifice the undoubted advantages of a unity dependent upon the use of a common sacred tongue in the sacramental and sacrificial ministry of the Church?

On the other it is asked: Are we to ignore the opportunities which a vernacular liturgy seems to offer by its being better understood, for the attraction of our scattered Catholics, and for the instruction of the outsider who does not meet us in our churches, but whom we find daily sitting by the wayside, in the shadow of death, although craving light and life at our hand?

An answer has been suggested, we think, in the admirably temperate and pertinent reflections presented by the Rev. G. W. Hendricks [6] who, whilst he differs with Dr. Campbell's estimate of the value of the Latin Mass as a means of bringing before Catholics of all races and nationalities the magnificent unity of the Church, nevertheless admits that the use of the vernacular in certain rites of the Church would have its advantages. He says: "There is, I think, little doubt, that *a considerable number of priests who have experience of work among English-speaking people would be glad to be allowed at least an alternative use of the vernacular in certain rites of the Church, notably in the administration of Baptism, Confirmation, Extreme Unction, and the Burial of the Dead;* and had Dr. Campbell confined his arguments to the question of pleading for the necessary authorization for this modification in the customs of the holy Church, many would have answered *'Yes! we should plead for a vernacular administration of certain parochial functions'.*" [7]

These words, suggesting the alternative use of the sacramental liturgy in the vernacular, seem to circumscribe within just limits that actual need so widely felt by our American Clergy who have to minister in communities of Catholics depending on missionary service for their enlightenment and instruction in the use and benefits of the Catholic liturgy. Many such Catholics have no permanent and fixed residence; many more are surrounded by proselytizing influences which offer them attractive literature, lectures, and social or busi-

[6] See April number, p. 466.

[7] The italics are ours.

ness advantages with which false religious teaching is so bound up as to offer an argument against the dead language in Catholic worship. The argument gains strength if to these we add the large number of persons religiously inclined, yet not Catholics, with whom our priests come into daily contact, and for whom the habitual sacramental ministrations of the Church would be full of meaning and grace if given with the vernacular interpretation sanctioned by the Church's use of it. Thus the sacred rites of Baptism, Confirmation, Extreme Unction, Burial, the numerous blessings and other sacramentals, the instructive and touching lessons of Holy Week, the Ember-days, Candlemas, etc., would appeal to many within the fold and outside it, without any suspected effort at odious proselytizing, without any necessity of especially urging Protestants to attend Catholic missions, without any separate sacrifice of time and labor, since the liturgical forms carry their own beautiful meaning, if made accessible through the language of the people. This advantage has been recognized, apparently since Fr. Hendriks spoke of it, by several of the correspondents who in the beginning had declared their decided opposition to the plea proposed by Dr. Campbell. Thus Fr. Rawlinson, in a communication intended to vindicate his position in reply to Dr. Campbell's "Rejoinder", writes: "A suggestion may not be amiss. May we not argue for the retention of the Latin entirely in the Mass, and in the forms of each sacrament, whilst we would use the vernacular for the other parts of the liturgy? The Burial Service, the ceremonies of Baptism, Confirmation, and Extreme Unction, the different blessings may be more advantageously conferred by using the vernacular. That has long been my opinion." There is much to be said in favor of retaining the Latin of the Mass and the *formae* of the sacraments intact. They are easily understood if the body of the prayers and the rites which accompany the essential form of the sacraments are made plain and intelligible by the use of the vernacular. As regards the Mass as at present celebrated, especially the low Mass, it can hardly be said that the use of the vernacular would reach the faithful

in that direct way which is the case with the administration of the sacraments to the individual.

III.

Let us see whether there is anything even remotely repugnant to Catholic orthodoxy in this proposed alternative of the vernacular. Dr. Carroll, the first bishop in the United States, says that the Sovereign Pontiffs have granted such privileges to nations and communities much less in need of them than the English-speaking people of these countries. Accordingly, it may be well to recall some of the Apostolic letters on this subject. In the first place there are those documents which, like the Briefs of Clement XI and Leo XIII, recognize and maintain the preservation of the Oriental rites. These we may pass over, since they do not deal with the introduction but rather with the retention of the vernacular language where the needs of the people indicated the wisdom of such a preference. Among the recognized departures, however, from the use of the Latin or Greek liturgies we have in the ninth century the historical epistle of Pope John VIII, addressed to Count Sfentopulcher, prince of the Moravians, who had sent his ambassador in company with the saintly Archbishop Methodius to Rome to make a profession of faith for himself and his people. In that epistle the Pontiff writes:

Litteras denique Sclavonicas . . . quibus Deo laudes debite resonent, jure laudamus; et in eadem lingua Christi Domini nostri praeconia et opera ut ennarrentur, jubemus. Neque enim tribus tantum, sed omnibus linguis Dominum laudare auctoritate sacra monemur, quae praecipit, dicens: *Laudate Dominum omnes gentes et collaudate Eum omnes populi.* Et Apostoli, repleti Spiritu Sancto locuti sunt omnibus linguis magnalia Dei. Hinc et Paulus, coelestis quoque tuba insonat, monens: *Omnis lingua confiteatur, quia Dominus noster Jesus Christus in gloria est Dei Patris.* De quibus etiam linguis in prima ad Corinthios epistola satis et manifeste nos admonet (1 Cor. 14.); quatenus linguis loquentes ecclesiam Dei aedificemus. *Nec sane fidei vel doctrinae aliquid obstat, sive missas in eadem Sclavonica lingua canere,* sive sacrum evangelium vel lectiones divinas Novi et Veteris Testamenti bene translatas et interpretatas legere, *aut alia horarum officia omnia psallere*: quoniam qui fecit tres linguas principales, Hebraeam scilicet, Graecam et Latinam, ipse creavit et alias omnes ad laudem et gloriam suam. Jubemus tamen, ut in omnibus ec-

clesiis terrae vestrae propter majorem honorificentiam evangelium Latine legatur; et postmodum Sclavonica lingua translatum in auribus populi Latina verba non intelligentis, annuntietur; sicut in quibusdam ecclesiis fieri videtur. Et si tibi, et judicibus tuis placet Missas Latina lingua magis audire, praecipimus ut Latine Missarum tibi solemnia celebrentur. Data mense Junio, indictione XIII.—(Joannis Papae VIII Epistola CVII. —Ex Actis Conciliorum et Epist. Decret. Paris. 1714.)

Nothing could better indicate the judicious temper of mind of Pope John VIII who, in declaring the use of the vernacular as *officially* recognized in the liturgy of the Slavonic converts, points out the *principle* which renders an open derogation from universally established custom not only lawful but advisable. He repudiates expressly the idea that there can be anything contrary to either faith or doctrine in having the Mass or the divine offices chanted in the vernacular. And in considering the action of this Pontiff, we must remember that St. Methodius's proposal to introduce the *lingua vulgaris,* especially for the Mass, had met with the most strenuous opposition from other missionaries, as well as from the clergy at Rome. St. Cyril even earlier had encountered a like hostile criticism. He had made his defense before Pope Adrian II who, understanding the situation, sanctioned the action of the missionaries in introducing a Slavonic translation of the Roman liturgy for that of St. Basil and St. Chrysostom which they themselves had previously used. Despite the permission given by Pope Adrian, the enemies of the innovation renewed their accusation and charges of heresy after the death of St. Cyril. Pope John VIII, who succeeded Adrian II, was for a time influenced by these denunciations and yielded to the pressure brought to bear by overzealous extremists, who saw no reason for relinquishing an ancient tradition; and he actually forbade the use of the vernacular. In the meantime St. Methodius was summoned to Rome to defend himself against the charge of fostering innovations in the liturgy. But the result was the very opposite of what had been expected, and the Sovereign Pontiff gave his unstinted approval to the use of the vernacular. This approval extended even to the celebration of the Mass in the vernacular, although it

may be doubted whether this was really required for the edification of the faithful, even if the means of explanation to the people were more limited than they are in our day of free access to reading helps.

Eight hundred years later (29 April, 1631) Pope Urban VIII published his Constitution *Ecclesia Catholica,* which is prefixed to the Illyric missal of the Roman rite. He ordained the retention of the vernacular tongue as found in the authentic copies of the liturgy which had not been reprinted for over a hundred years. Pope Innocent X in his Bull *Romanum Pontificem* (22 February, 1648) reiterated the obligation of preserving the Slavonic language in the Roman rite, and ordered new and authentic editions of the liturgical books. And Pius VI in his Constitution *Suprema potestas* (11 March, 1791) declared that unity of faith and discipline is not necessarily affected by the diversity of language employed in the liturgy:

> Suprema potestas praescribendi ritus et ordinem ab Universo Clero servandum in publicis precibus Deo offerendis . . . ex vetustissima Universalis Ecclesiae consuetudine . . . Romano semper Pontifici atque huic Apostolicae Sedi delata est: nimirum ea ratione, ut uno Pontifice rem totam moderante Universae Christianae orbis Ecclesiae, quae in fidei unitate cum Romana conjunctae essent, eadem externi cultus Divini lege devinctae, etiam in hoc congruerent, unique redderentur formae, atque concordi concentu et una quasi voce unoque spiritu laudarent Dominum. Cum itaque, sicut accepimus, Breviarium ritu quidem Romano, sed idiomate Slavonico et charactere S. Hieronymi vulgo nuncupato conscriptum . . . jamdiu desideretur . . . atque inde acciderit ut nonnulli ex natione Illyrica muneri debito satisfacere minime possint. . . Nos praedecessorum nostrorum Sancti Pii V, et Clementis VIII et Urbani etiam VIII vestigiis insistentes, commodo et conscientiae securitati ejusdem nationis Illyricae quantum in Domina possumus benigne consulere volentes, Breviarium . . . servato idiomate Slavo litterali in omnibus . . . confirmamus et approbamus etc.

It must not be forgotten that it was after the Council of Trent, when the question of the preference of the Latin liturgy had been officially settled, that the Roman Ritual was translated into the Slavonic tongue, and this by the express desire of Urban. In a letter addressed to that Pontiff by the Jesuit

Bartholomew Cassius, a Dalmatian by birth, to whom the work of revision of the liturgy had in great part been committed, the reasons for putting the Ritual into the vernacular are assigned. Father Cassius writes:

> Prudenti ac piissimo consilio factum est, Beatissime Pater, ut Rituale Latinum fieret Illyricum, Te praecipiente et expetitum a tota Natione, in lucem ederetur. Perdifficile enim erat Illyricis sacerdotibus non paucis sacros ritus Latino eloquio scriptos intelligere, eosque in praxi exercere, apud quos non ea Latinae linguae viget eruditio ut possint exequi praescripta rite recteque, sicut oportet. Meum itaque fuit, sacra jubente Congregatione, quum adhuc essem in Basilica Vaticana Poenitentiarius Illyricus, diuturno labore in pene infinita idiomatis Illyrici varietate praescribere communiori dialecto Illyricis, quod sermo Latinus praescripsit. Quod quidem eo libentius atque alacrius elaboravi, quo gratius et jucundius Tuae Sanctitati futurum existimavi. Ditissimus profecto thesaurus Ecclesiae Illyricae erit, sacrorum Rituum Rituale effectum Illyricum, quo et gens universa ditabitur, et Catholica fides in latissimis provinciis propagabitur.

This zealous and learned Jesuit Father, who also urged a greater diffusion of the Sacred Scriptures among the clergy and the people in the vernacular, thus gives us the key to the motives that called for a vernacular Ritual, fully approved if not anticipated by the Pontiff and the S. Congregation at Rome. One of the reasons was that the clergy were not so intimately familiar with the Latin tongue as to render easy their use of that language in the administration of the sacraments and sacramentals contained in the Roman Ritual. Another reason was that the translation into the vernacular would tend to open the treasures of the Catholic liturgy to the people at large and serve to propagate the Catholic faith in all the provinces of the country.

Experience has rather confirmed the test made by the use of the Slavic version of the liturgy. Within the last century, that is since 1828, the Latin language has been introduced into some of the Seminaries, where the Slavic use in the liturgy had obtained. As a result the Latin was, with the sanction of the Ordinary, employed in the Mass for those parts which the priest said privately, whilst the chant at solemn

Mass was retained in the Slavic tongue. Here and there this idiom gradually gave place to the Croatian and Serbian dialects for those parts of the Mass which according to the rubrics of the Roman Missal were to be chanted; and there are still places where different forms of the vernacular are adopted for the liturgy which directly appeals to the people.

The principle thus established, namely, that the salvation of souls through the teaching of the undefiled Apostolic creed, is the chief motive which guides the Church in her disposition of the liturgy, is further emphasized by the reasons assigned in the more recent Pontifical acts of Pius IX and Leo XIII already alluded to. The latter Pontiff, in his Constitution *Grande munus* (30 September, 1880), sums up what his predecessors had wisely decreed in this matter; and Pius IX expressly declares that the unity of faith is not so bound up with the unity of rites as to make one a condition for preserving the other. "Fidei unitas cum legitimorum rituum varietate optime consistit, ex quibus imo major in Ecclesiam ipsam splendor et majestas mirifice redundat." [8]

IV.

If we inquire into the origin of the various liturgies at present sanctioned by the Holy See, in which Greek, Syrian, Coptic, Aethiopic, and Armenian are respectively used, we shall find that the concession was made mainly on grounds analogous to those put forth by numerous members of the Anglican communion who plead for the use of the vernacular liturgy as a means of bringing their followers among professed Christians into submission to the Holy See. Thus we find that the Carmelite missionaries in the East petitioned the Sacred Congregation that they might use the Arabic language in the liturgical services for the converts in Persia. The request was granted, and the Decree of the Sacred Propaganda sanctioning the change demonstrates that the policy of the Church, whilst avoiding all hasty innovations, is ever to re-

[8] Ex Const. Apost. *Romani Pontificis*, 6 January, 1862.

cognize the needs of any large section of the faithful, even if such recognition entails a sacrifice of the splendid prestige attained by our uniform liturgical language. Urban VIII, whilst endorsing the request of the missionaries, as the letter of the Sacred Congregation shows, also directs the taking of precautions for safeguarding the preservation of the Latin rite as the type of the present Roman liturgy.

Petentibus fratribus Carmelitis discalceatis, ut sacerdotibus sui ordinis, qui in regno Persiae existunt et in futurum existent, liceat missam in lingua Arabica celebrare, SSmus in Christo Pater et D. N. div. provid. Urbanus Papa VIII, auditis suorum S. R. E. Card. Congr. de Pr. F. sententiis, *ad consolationem populorum* qui in eo regno catholicam fidem nuper susceperunt, sacerdotibus praedictis licentiam petitam concessit cum infrascriptis conditionibus, videlicet: ut ritus Latinus in celebratione missarum retineatur; ut missale Romanum in lingua Arabica literaliter translatum in Urbe prius approbetur; et denique ut semel tantum singulis diebus in unaquaque illius regni ecclesia in praedicta lingua celebrare liceat; non obstantibus etc.

A few years later, a similar request to the S. Congregation was made by the missionaries in the Georgian country. They asked that they might use the Georgian or Armenian vernacular for the celebration of the Latin rites. The reply of the S. Congregation was, that it was not expedient, unless they deemed it a chief means for converting the Georgian people.

Petentibus missionariis Georgiae facultatem celebrandi Missam ritu Latino in idiomate Georgiano vel Armenio respondit: illam pro nunc concedendam non esse, nisi esset medium ad convertendos Georgianos potissimum.[9]

It must be clear to any unbiased student from all the sources which ecclesiastical history supplies, that the predominant use of the Latin and Greek languages in the Catholic liturgy is the result of a natural development, rather than a definite policy on the part of the Church's authority. "There is not the least doubt," writes Dr. Thalhofer, who, be it noted, is a most strenuous defender of the maintenance and beauty of

[9] S. Congr. Pr. Fidei, 30 Apr. 1631.

the Latin liturgy, "that from the days of the Apostles on, the liturgy has been celebrated in different languages, and *generally in that language which was regarded as the actual vernacular in each province, and which was understood by the people.* Of any prohibition to celebrate the liturgy in the vernacular we have not the slightest trace in Christian antiquity." [10]

One could supply documentary evidence in abundance to show how unwarranted is the contention of those who see in the plea for a vernacular liturgy any tendency toward abetting the so-called reform movement of the sixteenth or any other century. The "reformers" had no love for liturgical uniformity after they had abandoned faith in the Holy Eucharist and the principal elements of the sacramental system. Hence there is no similarity between their plea and that advanced here. It is difficult to argue against an opposition which takes its bias from popular tradition and rests content with precedent and mere externals in practice for which authority can be quoted.

V.

We return to the question whether the reasons here urged for translating the sacramental rites and the directly instructive portions of our public ceremonial in the Church apply also to the celebration of the Mass as an official act of sacrifice. We frankly think not. The chief reasons have already been given in the arguments of those writers who from the first opposed the plea of Dr. Campbell. The reasons are both negative and positive. The Mass is more a liturgical act than an instruction; and the manner in which it is offered, especially as a private or low Mass, gives to the participation of the faithful in it much more the nature of the assistance of the Jewish people at the sacrifices in the Holy of Holies than of a communicating prayer or popular devotion. The people are of necessity separated from the celebrating priest,

[10] *Handb. Kath. Liturgik*, Part II, § 27, p. 401.

and, except in spirit, they have no ready means of joining him in the alternate offering which he makes on their behalf as well as his own. In the United States as elsewhere we have generally large churches where most of the congregation can merely see the priest; and what the faithful hear in the solemn and rarer services they can easily understand. There is not the need for the use of the vernacular in the celebration of Mass that there is in those other offices of the Church which appeal directly and immediately to the intelligence of the individual, and which contain much instruction whereby the grace *ex opere operato* is made more efficacious by the grace that comes *ex opere operantis*.

But there is still a more cogent reason why the use of the vernacular for Mass would seem to be both unnecessary and inadvisable. The Catholic body in the United States is recruited from many different nations. The several languages spoken by these peoples are not infrequently also tokens and incentives of racial alienation and opposition which imply mutual prejudices and hostility. It is well known that a Magyar will not go into an assembly of Slavs, would not worship in a church where the Slavs predominate, and sing in their own tongue, and have the sermon by a priest of their own nationality. So long as the service is Latin, each recognizes the neutrality of the sacred ground which belongs to Rome; but the moment the vernacular stirs up his prejudices, that moment his devotion is mastered by his national passion. The same is true of other peoples, in varying degrees. To adopt a vernacular for the common service of the Mass would thus be to exclude many who of necessity or through circumstances fulfill the Church's precept in a temple which they can call their own to the extent only that it is not exclusively national. This applies also, though probably not in equal measure, to the English language which is accepted as the common social and business medium. A German might easily be turned from attending a church where the service is, as he would say, "Irish". The same is true of the French on the Canadian border and of other nationalities.

As we are writing there comes to us the Bombay *Examiner*. Among its book reviews is an extended notice of Cardinal Gibbons' *Faith of our Fathers* which gives the reviewer occasion to speak of this very matter of the use of the vernacular in the Mass when viewed from the practical standpoint in a mixed national body. The writer thoroughly understands that the vernacular is the natural expression of the liturgy.[11] What he says of his own experience in India is to a large extent applicable to the conditions of a large section of the United States. Let us quote the *Examiner:*

> Look round India for instance. There are hundreds of languages in vogue, and nearly a dozen of them are the vernaculars of millions. But these are so irregularly distributed that there is hardly a single diocese where the language is the same throughout; and in some there are at least three prevalent tongues. It would certainly be possible to produce vernacular liturgies in the chief among these languages. But at once another difficulty occurs—in fact two difficulties. First, in most of the churches where Mass is said, there is sure to be a mixture of different races, each using a different language—some Canarese, some Telegu, some Tamil, some Mahratti, some Concanim, and besides, some Europeans. Hence a Mass in any one language would be unintelligible to all the rest. Secondly, look at the case of the clergy. At present any priest can say Mass, privately or publicly, in any church in the whole world; and it is the same always. Given local vernaculars, he could only say Mass privately, and must bring his own books and server with him if things are to be done properly. Moreover, in the missions a priest is liable to be sent to this or that station. Suppose he goes to Ahmednagar, he must say an English mass for the soldiers. If he goes fifty miles further to Kendal he must say it in Mahratti. If he is sent to Anand he must say it in Gujerathi. If he goes to Gooledgood it is Mahratti again, and if to Alnavar or Tumaricop it must be Canarese, etc., etc. Traveling through the Madras diocese he needs Telegu in the north, Tamil in the south, and Canarese in the west; in Travancore he must use Malayalam, and in Ceylon Cingalese. Surely no priest could be expected to equip himself in this cosmopolitan way.

Reference has already been made by some of the participants in this discussion to the danger of irreverent allusions to the solemn liturgy, if the action of the Sacred Mysteries were promiscuously placed within the hearing of all those

[11] We quote from this same review in another part of this issue. See *Conferences.*

who enter our church. Occasionally some attend Mass from motives of flippant curiosity, and these, like the professional humorist of the secular journals, find nothing a check to unsavory comment that exposes the holiest things to open ridicule. Against such irreverence Catholics would have no defence, but must suffer it in fear that it will act upon the young as a temptation to become ashamed of their faith. But all this does not apply to the other portions of the liturgy.

CONCLUSION.

From what has here been said, with the view to vindicate the reasonableness of certain arguments on each side of the question, we would draw the conclusion that there are sufficient motives for requesting the Holy See to sanction the alternative use of an authorized English version of the Roman Ritual. Moreover, we believe that, if these reasons be properly presented under the authority of the American Bishops, the request would meet with a response similar to that accorded by the Sovereign Pontiffs in favor of the needs of the Christian people in past ages. An ecclesiastical commission appointed from the members of the Hierarchy, to report upon the advantages likely to accrue to the people of their districts from an alternative use of the vernacular in the liturgy, and also to determine the precise scope and form of an English text of our Latin ritual, would easily arrive at some practical conclusions in harmony with our common needs. The official approbation of the Holy See would safeguard the correctness of the version and prevent any arbitrary reading of the typical formulae. So long as the priest remains free to use either the Latin or the popular version, according to the conditions which surround him, there would be no danger of the vernacular supplanting the original. Nor would there be any room for abuse or misinterpretation, so long as we have the typical Latin, just as we have the Vulgate edition of the Bible to which all authorized translations must conform. Thus, what Archbishop Carroll, as a result of his missionary experience in the United States, had desired, might even now be accomplished to the undoubted gain of souls.

THE CONGREGATION OF THE "INDEX"

According to the New Apostolic Constitution on the Roman Curia.

(*Fourth Article.*)

THE CONGREGATION OF THE INDEX.

ITS ORIGIN.

DURING the celebration of the Council of Trent a committee of the Fathers was selected to draw up a catalogue of books which were dangerous to Catholic doctrine, and which the faithful should be forbidden to read. When performing this work, the Committee also drafted certain rules to be observed in the reading of books. These rules and the list or Index of prohibited books were carefully examined by order of Pius IV, and were approved by him in the Constitution "Dominici Gregis" (24 March, 1564). Seven years afterwards (1571) Pius V, subsequently a canonized saint, instituted a Congregation of the Roman Curia whose chief duty it was to attend to the subject of prohibiting books hurtful to faith or morals. This was the Sacred Congregation of the Index.

REASONABLENESS OF ITS INSTITUTION.

There is no need here to demonstrate the authority of the Church to prohibit to the faithful the reading of pernicious literature. It follows at once from the commission of teaching the Christian doctrine to mankind and of preserving that doctrine entire and undefiled. "Predicate Evangelium omni creaturae."[4] "Docete omnes gentes, docentes eos servare omnia quaecunque mandavi vobis."[5] If the proper execution of this Commission requires the enactment of laws by the Supreme Pastor of the Church, he is fully invested with the requisite authority. "Quodcunque ligaveris super terram, erit ligatum et in coelis."[6] Now anyone can see that false teaching may be conveyed in books in regard to both what is required to be believed and required to be done—"fide et moribus." The

[4] St. Mark 16: 15. [5] St. Matt. 28: 20. [6] St. Matt. 16: 19.

converts of Ephesus were aware of this truth when they collected bad books and publicly burned them.[7] Accordingly it is not surprising to find in glancing over the history of the Church that she has down through the centuries assiduously exercised her authority in warding off noxious literature from the faithful. One of the Apostolic Canons (n. 60) is directed against the publication of impious books. Anastasius I (398-402) condemned certain dangerous writings of Origen; Innocent I (402-417) condemned those of Pelagius; Leo the Great (440-461) the writings of the Manicheans. The necessity for the exercise of this authority became greater, just as pernicious literature became more widespread. Hence after the invention of the art of printing, when manifold heresies of the pseudo-reformers were scattered over Germany and other countries of Europe, it became more and more necessary to warn the faithful of the errors against faith and good morals contained in various publications. When, therefore, there appeared no just reason to expect that the publication of pernicious books would cease, the Sovereign Pontiff established a permanent organization to superintend the prohibition of books, viz. the Congregation of the Index.

THE OBJECT OF UNJUST ATTACK.

From the date of its establishment down to the present year this Congregation has been over and over again the object of bitter attack, sometimes from the bigotry and ignorance of heretics and infidels, sometimes even from so-called Catholics. Within the past few years we have seen how fiercely Modernists have written against this Congregation. Some of these writers were broaching errors of the most fatal character, declaring at the same time that men while adhering to such errors could remain good Catholics. Such writers in their attacks upon the Congregation of the Index posed before the public as broad-minded and philanthropic. Yet how senselessly! as if anyone could have a mind broader than the mind of Christ or a heart

[7] Act. Apost. 19: 19.

larger than His. He has placed conditions that cannot be violated without detriment to faith, and His Vicar, the Sovereign Pontiff, is the divinely appointed interpreter of these conditions. Now if this Pontiff employs the Congregation of the Index in assisting to ward off from the faithful the dangers to Christian doctrine, this surely affords no just cause of blame against the Congregation. It simply does what the Supreme Pastor of souls expects and requires it to do.

ADAPTATION TO PRESENT CONDITIONS.

After the institution of the Congregation of the Index by St. Pius V, other Roman Pontiffs, such as Gregory XIII (1572-1585), Sixtus V (1585-1590), Clement VIII (1592-1605), Alexander VII (1655-1667), and Benedict XIV (1740-1758), published various ordinances to be observed by the Congregation of the Index in the censorship and prohibition of books. Coming down to our own times, a very important change was effected by the late Sovereign Pontiff Leo XIII in this matter. In many places the rules of the Index had been neglected: in others they were held to be no longer obligatory: everywhere it was found difficult to observe them exactly. Leo XIII judged that the time had arrived when regulations more in harmony with the age and better adapted to present conditions should be published instead of the rules which had previously existed. Accordingly after consulting with the members of the S. Congregation of the Index, he published (25 January, 1897) the celebrated Constitution *Officiorum ac Munerum*, along with certain *Decreta Generalia*. All preceding decrees relative to the prohibition of books were annulled by the Roman Pontiff: the *Decreta Generalia* were substituted and declared strictly obligatory upon all the faithful. It may be of interest to note that soon after the publication of this Constitution containing the *Decreta Generalia* a question was proposed to the S. C. of the Index whether the Constitution *Officiorum ac munerum* was binding even in English-speaking countries: "Utrum dicta constitutio *Officiorum ac Munerum* vim obligatoriam habeat etiam pro re-

gionibus brittanici idiomatis quas tacita dispensatione frui quidam arbitrantur." The answer of the S. C. of the Index (23 May, 1898) was "*Affirmative.*" Since the date of this answer there has been no change in the ecclesiastical legislation upon the prohibition of books, so that the General Decrees published in 1897 are still in force throughout the Church. It may be said in general that these Decrees contain, first, rules for determining what writings should be considered forbidden,—books, pamphlets, newspapers, leaflets, etc., and secondly, rules regarding the censorship of such publications. In the Constitution *Officiorum ac Munerum* it is expressly stated that all other laws regarding prohibited books are abolished, and that the Congregation of the Index should be guided by these Decrees only, except that in the censorship of books the Constitution of Benedict XIV, *Solicita ac provida* should continue in force. The Congregation of the Index was commissioned to revise the Index of prohibited books, and in 1900 the new Index was published. It is hardly necessary to remark that this Index, or any new edition of it since 1900, does not contain a complete list of all books forbidden to be read. There are many thousands of books not found in this Index, which, nevertheless, as being pernicious, the faithful are forbidden to read. The General Decrees, as has already been said, set down rules for determining what is forbidden. Hence if a person wishes to know whether it is permitted to him to read a particular book, he must, before arriving at an affirmative answer, ascertain two things: first, that the book is not found in the revised Index of prohibited books; secondly, that the book is not prohibited by any of the General Decrees. If it appears that the book is found in the Index as prohibited, this of itself suffices to show that the book cannot be conscientiously read without requisite permission. Even if the book be not named in the Index, it may still be prohibited as coming under one of the General Decrees. It does not appertain to our present purpose to explain in detail the various Decrees relating to the prohibition of books, periodicals, etc. Excellent commentaries on these Decrees may be found in modern treatises of Moral

Theology and Canon Law, while some authors have written special volumes on the subject.

COMPETENCE OF THE CONGREGATION HERETOFORE.

From what has already been said, it may be gathered, to some extent at least, what has been the province, or competence of the Congregation of the Index. It was to examine all the books that were brought before its notice for examination, and to condemn them if they were deserving of condemnation. It was likewise empowered to grant others faculties for just cause to read and retain books that are placed on the Index, or forbidden under some of the General Decrees. Permission, too, may be obtained from this Congregation that Catholic book-sellers be allowed under certain conditions to sell forbidden books. Both of these faculties are distinctly set forth in the *Decreta Generalia* already referred to, n. 24 and n. 46. In this latter number we read as follows: "Quicunque librorum venditores, praecipue qui Catholico nomine gloriantur, libros de obscenis ex professo tractantes neque vendant, neque commodent, neque retineant: ceteros prohibitos venalas non habeant, nisi a sacra Indicis Congregatione veniam per Ordinarium impetraverint, nec cuiquam vendant, nisi prudenter existimari possint ab emptori legitime peti." It follows therefore that Catholic book-sellers are forbidden to sell, lend, or retain books professedly treating of obscene matters. In regard to other prohibited books, they cannot have them for sale, unless they have got permission from the Congregation of the Index through the Ordinary; nor can they sell them, unless they form a prudent judgment that such books are legitimately asked for. Whoever carefully reflects upon the grave evils arising from the reading of pernicious literature will agree with the justness of this legislation. On the other hand, there may be under certain circumstances sufficient reason for the Sovereign Pontiff to grant a dispensation to read and to sell what is forbidden: and the Congregation of the Index is appointed the judge to determine when such dispensation may be given, and is empowered to give it.

AUTHORITY OF THE CONGREGATION UNDER THE NEW CONSTITUTION.

The authority conferred upon the Congregation of the Index under the Constitution, *Sapienti consilio,* is conveyed in two short paragraphs; or we may say with sufficient accuracy that one paragraph conveys it, inasmuch as the second paragraph does not relate to any powers possessed by the Congregation of the Index, but contains directions to be observed by it and by another Congregation, viz. the Holy Office. The first paragraph is as follows: "For the future it shall be the province of this Sacred Congregation not only to examine diligently the books delated to it, to prohibit them if this would seem well, and to concede dispensations; but also officially to investigate in the best way available whether writings of any kind that should be condemned are being circulated; and to remind the Ordinaries how solemnly they are bound to condemn pernicious writings and to denounce them to the Holy See in conformity with the Constitution, *Officiorum* of 25 January, 1897." In the former portion of the foregoing extract authority is conveyed to prohibit books and also to grant dispensations for the use of prohibited books. Here, therefore, no difference seems to exist between the province heretofore assigned to the Congregation and that assigned to it under the new Constitution. However, in the latter part of the extract, there is indicated a further right as well as duty devolving on this Congregation, viz. first, to investigate as far as possible whether writings deserving of condemnation are being circulated; secondly, that the Congregation should remind bishops of the obligation of calling attention to such writings and of denouncing them to the Holy See. Thus there appears to be an additional authority conferred upon the Congregation of the Index beyond what it formerly possessed: and it is quite evident how important and far-reaching it is. Many books, periodicals, etc., "scripta cujuslibet generis," which are hurtful to faith or morals may be circulated among the faithful: concerning these publications the Congregation is to make inquiry. It may here be noted

that according to one of the General Decrees in the Constitution *Officiorum* (n. 29), Ordinaries are appointed delegates of the Apostolic See for the purpose of proscribing noxious books or other writings published or circulated in their respective dioceses, as also of withdrawing such literature from the hands of the faithful. Those publications which require a more careful examination as well as those which in the judgment of the Ordinary should receive a decision of the supreme authority ought to be referred to the Holy See.

FACULTIES OF OUR BISHOPS REGARDING PROHIBITED BOOKS.

It will be opportune here to refer briefly to the powers possessed by the Bishops of the United States regarding the use of prohibited books. The new Constitution, while declaring the authority of the Congregation of the Index to concede dispensations, says nothing about the authority of bishops in this particular. It is not, however, to be inferred that their authority of dispensing has ceased, or has in any respect been diminished. Under the Constitution *Officiorum,* all bishops are authorized to grant leave to individual subjects to read prohibited books in urgent cases, " pro singularibus libris atque in casibus tantum urgentibus, licentiam concedere valeant." It is worthy of notice that this faculty possessed by bishops and others who have quasi-episcopal jurisdiction is *jure ordinario,* and consequently may be delegated to others. Thus, for example, a bishop might delegate each pastor of his diocese to give leave to any laic of that diocese to read prohibited books *in casibus urgentibus.* This authority of delegating priests to grant permission to others to read prohibited books does not appear to be frequently exercised, perhaps on account of the danger of abuse which might sometimes accompany the exercise of the power received from the bishops, or because the *casus urgentes* justifying its exercise are considered to be rare. However, the fact that the bishops have such powers of delegation seems to be indubitable.[8]

[8] Cf. Wernz, *Jus Decretalium,* vol. 3, n. 111, Nota 78; Vermeersch, *De Prohibitione et Censura Lib. Const., " Officiorum ac Munerum,"* p. 112.

Besides the foregoing faculty common to all bishops in relation to their subjects, the Bishops of the United States have possessed special faculties from the Propaganda under Form I, Art. 21, and F. C. Art. 2. By the former of these faculties our bishops may not only read prohibited books, except those which are professedly obscene or against religion: they may also communicate the same faculty for a time to those priests whom they know to be "praecipue idoneos atque honestos." The other faculty, which is the same as given in Form T. Art. 29, empowers the bishops to communicate under certain restrictions even to laics permission to read prohibited books.[8] The faculties contained in these two formulae differ from the faculties given to bishops generally in the Constitution, *Officiorum*. The former are more extensive, referring to all prohibited books except a few, and are not limited to urgent cases: the latter faculty is restricted to urgent cases, but, unlike the former, is possessed by bishops *jure ordinario*. The faculties which the Bishops of the United States have hitherto received from the Propaganda regarding prohibited books, will no longer be obtained from that Congregation but from the Congregation of the Index.

MODE OF PROCEDURE IN THE CONGREGATION.

When a book is sent, e. g. by a bishop, to the Congregation to be examined, the Secretary of the Congregation, with the approval of the Cardinal-Prefect, or sometimes of the Pope himself, designates one of the Consultors of the Congregation, or occasionally some one else, to examine the book and report upon it. The examiner takes note of whatever points seem deserving of condemnation. Then there is held a meeting of the Consultors of the Congregation, at which the views of the writer and the observations of the examiners are considered. Afterward a report of the proceedings of this preparatory meeting is brought before a general meeting of the Congregation, when a sentence is pronounced upon the book:

[8] Cf. Putzer, *Apost. Facult.*, N. 157 and N. 184.

this sentence is conveyed to the Sovereign Pontiff for his approval. The sentence or decision regarding the book may be "*dimittatur*", which means that the book is not condemned, although no positive approval is thereby given to it. The term "*damnatur*" or "*prohibetur*" is employed when the decision is unfavorable to the book: sometimes the clause "*donec corrigatur*" is added, in which case publication of the condemnatory decree is suspended.

OBLIGATION OF SECRECY.

The Congregation of the Index is bound to strict secrecy regarding its acts in the condemnation of books. The Cardinals who compose it, as also the Consultors and Officers, are bound by oath to observe this secrecy, so that they cannot reveal the name of the persons who sent a particular book to be examined by the Congregation, or of the person employed to examine and report upon it. Here it is proper to observe that the Constitution *Sapienti consilio* lays down that the Congregation of the Index may communicate with the Congregation of the Holy Office in reference to prohibited books. "We decree that in future in all things and in those alone relating to the prohibition of books, the Fathers Cardinals, the Consultors, and the Officers of both Congregations may communicate with one another, and that all of them in this matter shall be bound by the same secret."

In conclusion, it may be useful to note that the Congregation of the Index is not bound by any territorial limits in the exercise of its authority, so that whatever powers have been conferred upon it to condemn pernicious literature, and for just reasons to give permission to read prohibited books, extend throughout the Church, both in countries subject to the common law and in those subject to the Propaganda.

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WHITSUNTIDE IN OLDEN TIMES.

SOME writers represent the lot of the Old-English villager as having been particularly irksome and distasteful. They have enlarged upon the scanty wages he received and compared his position unfavorably with that of the present-day peasant. But the small wages he received are not an absolute test of his poverty, for he received so much more in lieu of them, and money went farther in those days. Moreover, he certainly had greater opportunities of inexpensive and innocent mirth and enjoyment at home than the present generation of agricultural laborers. Nowadays the village youth forsake the county and flock into the towns for their livelihood and amusements. Formerly the cottager was happy and contented enough as hardly ever to move out of his native parish. Now we have scarcely any village games or sports. Then were the days of those good old social customs which added such diversity to the otherwise monotonous life of the rustic, when the village green was the centre of much innocent merriment. But those times are fled; so much so indeed that, as a recent writer has observed, the ordinary existence of agricultural laborers is so dull that in East Anglia they have almost forgotten how to laugh! Contrast this statement with the sentiments of the old-time farm-hand, as expressed in the Old-English folk-songs and you can trace no note of murmuring or discontent there; a distinctly jubilant chord is struck:

> When the day's work is ended and over, he'll go
> To fair or to market to buy him a bow,
> And whistle as he walks, O! and shrilly too will sing,
> There's no life like the ploughboy's all in merry spring, etc.

This was sung from one end of the land to another, always to the same crude melody in a Gregorian tone; and expressed the sentiments of the ploughboy for at least two hundred years. The "whistling farmer's boy" is notorious. And is whistling ever a symptom of discontent or depression?

In Old England every season of the year had its holiday

with its customs and quaint manner of their observance. Some of these were confined to particular districts, but many —particularly those connected with the Church's feasts—were universally observed, hailed, and honored. The greed of gold had not as yet so enthralled the nation as to make master and menial, served and server, so wholly oblivious to the claims of religion and to the importance of the New Commandment of the New Testament—"that ye love one another." The three great festivals (Christmas, Easter, and Pentecost) were, in an especial sense, the seasons of the greatest national rejoicing and festivity. Easter and May-day once passed, the villagers had not long to wait until the Whitsuntide holiday came round.

I fancy that Shakespeare enjoyed nothing so much as taking part in the Christmas and Whitsuntide theatricals at home; he is evidently telling us about his own boyhood, when, in one of his earliest plays, a page-boy (who is really a young lady in disguise) says that:

> At Pentecost,
> When all our pageants of delight were play'd,
> Our youth got me to play the woman's part,
> And I was trimm'd in Madam Julia's gown;
> Which served me as fit, by all men's judgments,
> As if the garment had been made for me.

A great man once said that "religion was never meant to make us unhappy." And, though our forefathers made merry on the national holidays, they did not forget that they were also holy-days. They were not only exact in their attendance at Mass on such seasons, but the clergy also were careful to see that, among the communicants, no one communicated unworthily. A curious instance of this is afforded in the life of St. Dunstan. In the reign of Edgar, the penny having lost its weight, St. Dunstan (himself an amateur goldsmith) refused one Whitsunday to celebrate Mass till three of the unjust "moneyers" had their guilty right-hands struck off. This incident is quoted by Thornbury and Walford in their *Old and New London.*

Origin of the Term "Whitsunday".

The origin of the term "Whitsunday" has been warmly contested by various writers and still seems to be an undecided question. The most illuminating and probable solution is that put forth by Professor Skeat. Some have thought that Whitsunday is derived from the modern German *Pfingsten,* and that the history of the word and phonetic laws ought to be neglected, because it is an obvious fact which ought on no account to be contradicted. But at what date (it may be asked) did the English borrow the word from the High German, a language from which (as Professor Skeat's remarks) Old English never borrowed a single word? Nor is it easy to understand how the wonderful feat was performed of mistaking a *pf* for a *wh.* It is like deriving the English *while* from the German *pfeil,* an arrow, because the latter keeps up in the air for a while! Whitsunday is simply "White-Sunday", just as Whitby is "White-by". The whole matter is explained in Vigfusson's *Icelandic Dictionary* (p. 303), where quotations are given for Norse expressions equivalent to "White days"—i. e., Whitsunweek; "White-day week", with the same sense; "White Lord's Day," a name for Whitsunday, having reference to the frequent designation of Jesus as the "White Christ"; "White-sun-day"—i. e., Whitsunday; "White Sunday's week"—i. e., Whitsun-week, etc. The latter, in Icelandic spelling, is "Hvitasynnadags-vika", which can hardly be misunderstood. How is *Hvitasunna* to be got out of *Pfingsten?* The alleged transformation is only the more astounding when we note that the modern Danish name of the festival is *Pinse,* actually borrowed from the Low German *Pinxte*—i. e., Pentecost. The final *n* in the more corrupt High German form is a plural suffix.

Professor Skeat gives another reference: In plate 49 of Westwood's beautiful work, *Palaeographia Sacra Pictoria,* is a facsimile of a fairly early Icelandic MS. It contains an old hymn, with music; and the rubric (in vermilion) is: "A *Huyta Sunnu Dag* skal fyrst synga Veni, Sancte Spiritus;" i. e., "On Whitsunday shall (one) first sing Veni, Sancte

Spiritus." The importance of this quotation is obvious. It is not merely the English Whitsun, but the old Icelandic *Huyta Sunnu,* which has to be screwed by a surgical operation out of that unfortunate Middle High German *Pfingeste,* the form given by Schade. As to the reason for the name Whitsunday, reference can be made to Skeat's *Etymological Dictionary* (p. 708).

The two most salient features of the Old-English Whitsuntide customs that stand out in greatest prominence are its decorations and diversions.

Decorations.

The decorations at Whitsuntide were of a twofold character. They partook of the utilitarian and of the artistic; of the sanitary and of the sentimental. Both forms were in connexion with the church. The former was the "rush-bearing"; the latter was an adorning of the church with garlands and flowers.

Rush-bearing.

The origin of rush-bearing dates back to the early times when the floors of churches and homes consisted of hard dry earth, which was covered with rushes; and once a year—at Pentecost—there was the great ceremony of the rush-bearing, when the inhabitants of each village and town went in procession to the church to strew the floor with newly-cut rushes. Although there is no longer need of the rushes to cover the nakedness of the church aisles, rush-bearing is a beautiful old custom and creates much interest in the Old-World places where it still survives. The rushes, no longer needed as a carpet, were formed into various devices to symbolize Christian truths, and still later were ornamented with flowers. Where, in its modernized and secularized form, the rush-bearing still exists, the rush-cart is piled up with rush-sheaves decorated with ribbons, and the morris-dancers perform their quaint antics around it. There was generally a May Queen with her court and jester, also the bearing of the rush-sheet.

This last was always an important feature in the old festival. Arranging the sheet was exclusively the work of girls and women; and in proportion as it was happily designed and fitly put together was the praise or disparagement meted out by the people. The sheet was a piece of white linen, and on it were pretty rosettes and quaint compartments and borderings of all colors and hues which either paper, tinsel, ribbons, or natural flowers could supply. In these compartments were arranged silver watches, trays, spoons, sugar-tongs, teapots, quart-tankards, drinking-cups, and other fitting articles of ornament and value. There was also the rush-bearers' hymn. The following are two verses of one version:

Our fathers to the House of God,
  As yet a building rude,
Bore offerings from the flowery sod,
  And fragrant rushes strewed.

May we, their children, ne'er forget
  The pious lesson given,
But honor still, together met,
  The Lord of earth and heaven.

FLOWERS AND GARLANDS.

The sources of great rivers are often lost in the mists of far-off mountains, and it is even thus with many popular usages. It may be reasonably supposed that in the earliest and most distant ages man was wont to propitiate the object of his fears or worship by offering such things as were most pleasing to his own senses. Was he fond of flesh? the gods would share his tastes. Did he love fruit? so would they. Were fresh and fragrant flowers pleasing to his eye and sense? then the deity would find a similar pleasure in their use. Hence we find that in heathen lands the ceremonial use of flowers is practically universal. To this day they are associated with Buddhism, just as they were with the old-time religions of Assyria and Egypt. The lotus was formerly, as now, constantly associated with the religious rites of the far East; and anyone who is familiar with the temples of India and China, Burmah and Japan, will recall the fact that the

lotus-pool is one of their most frequent and indispensable adjuncts. And just as the lily and pomegranate found their way into the temple service and had their expressive symbolism in the East, so in the West numerous flowers have at different times been utilized.

The principal occasions upon which flowers have been laid under service in the Christian Church are: (a) the three great festivals—the seasons of special rejoicing—Christmas, Easter, and Pentecost; (b) on dedication day, when special services are held in honor of the saint to whom the church owes its name; (c) other notable days, as Palm Sunday, Corpus Christi, etc. Whitsuntide being one of these seasons of special rejoicing, floral decorations form a part of the honor paid to Whitsunday. The *Stitchwort* (*stellaria holostea*) has sometimes been spoken of as the special flower of this season, and its local names in different parts of the country seem to indicate as much. However, there is reason to believe that it is rather to be associated with "White Sunday"—the day on which the candidates (those who were adorned with white raiment, symbolic of purity) were required to appear in church.

Numerous entries are found in church records relating to garlands at Whitsuntide. At Heybridge Church, near Maldon, small twigs just budding were placed around the pews in holes made apparently for that purpose. At Monk Sherborne, near Basingstoke, both the priory and parish churches were decorated with birch at Pentecost. At King's Pion, near Hereford, every pew corner and point of vantage was ornamented with a sprig of birch. And the old churchwardens' accounts of St. Petrock, Exeter, contain these and similar entries: "For bayes and flowers in the church"; and "for roasemary and bays to put aboute the church."

> Your voiceless lips, O Flowers, are living preachers,
> Each cup a pulpit, and each leaf a book,
> Supplying to my fancy numerous teachers
> From loneliest nook.

Floral apostles! that, in dewy splendor,
Weep without woe, and blush without crime,
Oh! may I deeply learn, and ne'er surrender
Your love sublime!

Were I, oh! God, in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of Thy ordaining,
Priests, sermons, shrines!

DIVERSIONS.

St. Paul says that, "If Christ be not risen, then is our hope in vain, and we are [of all men] the most miserable." In other words, the doctrine of the Resurrection—the hope of life (the yet more abundant life) beyond the grave is the best incentive to a powerful and permanent joy—to that "peace which passeth all understanding." Therefore should Christians be the happiest, most hopeful, and the least alarmed of all people. And the early Christians both realized and felt this. Hence, too, we find that dancing, which is the oldest and most universal expression of emotions of elation, was very general with the Jews in the Old Dispensation—that nation which was in a very special sense the "chosen people".

Dancing has ever been, in some form or another, universally prevalent among all nations, whether barbaric or civilized. For emotions of joy and sorrow have always and everywhere been expressed among mankind in movements and gestures of the body. With the Egyptians and Romans the dance was, in certain circumstances, associated with religious ceremonies and was intended to express the thankful worship of the body. The dance is spoken of throughout the Old Testament as symbolical of rejoicing; and rejoicing in the feasts is emphatically and repeatedly enjoined upon the Israelites. The dances led by Miriam, by Jephthah's daughter, by Judith, and doubtless, too, by Deborah, occur to the mind. David also led the dance on the return of the Ark of God from its long exile. Whilst from the mention in the Psalms of "damsels", "timbrels", and "dances"—as associated with elements of religious worship—we may conclude that David incorporated

these joyous movements in the formal rites of the established Tabernacle service. Even in later Judaism the dance survived in the religious festivities of the Feast of Tabernacles. Hence the early Christians, realizing the joyous character of their Creed—expressing belief in the resurrection of the body—may have desired, in all honesty and innocency, to associate the dance with festival of service. The results were, however, unfortunate. Pagan practices of a like character were generally licentious, and it is not altogether surprising, perhaps, that the dance in Christian religious ceremonies became in time degenerate and needed suppression. St. Augustine mentions with abhorrence that dancers invaded the resting-place of St. Cyprian at night. Pope Eugenius II (824-827) prohibited dancing in churches, which proves how general the custom must then have been. The Bishop of Orleans had in 858 to condemn the dancing of women in the presbytery on festivals. The Council of Avignon (1209) prohibited theatrical dances in churches, which were sometimes the accompaniment of vigils. The Councils of Bourges (1286) and Bayeux (1300) condemned all dances in church or churchyard. And in England the Synod of Exeter (1287) enjoined parish priests to prohibit dances in churchyards, especially on the eves of the feasts of saints. This custom of dancing in churchyards at feasts was almost universal in Wales, where the people did not dance on the graves, but on the north side, where there were no graves. This part of the churchyard, being even ground, would be more convenient for the dancers, and possibly the superstition, so general in Yorkshire and Lancashire, that it is unlucky to tread on graves, may have had some influence on the revelers.

MORRIS-DANCING.

The morris-dance was unquestionably one of the most popular of the many diversions incident to the Old-English festivities connected with the greater festivals. In later medieval times it was associated with churches, and the churchwardens often had in their possession certain properties nec-

essary for its due performance. The morris-dancing was sometimes performed within the church, the mummers not venturing on their Whitsuntide round until the first dance had been given within the sacred edifice, for the morris-dance was an invariable accompaniment of the "Whitsun Ale". It was general throughout the country, and many are the ballads dedicated to its observance.

At Betley, Staffordshire, there is a painted window which depicts in spirited style a company of morris-dancers. There are eleven pictures and a May-pole. The characters are Robin Hood, Maid Marian, Friar Tuck, five Morris-dancers, the Hobby-horse, the May-pole, the Piper, and the Fool. All the dancers have bells at the ankles, wrists, or knees. The window is generally considered to belong to the time of Henry IV, and it is thought that the figures of the Friar, Hobby-horse, and May-pole were later additions.

Vickenbroom painted a picture of Richmond Palace in James I's reign, in which a company of morris-dancers are represented. It includes seven figures: the Hobby-horse, Fool, Maid Marian, the Piper, and three dancers.

We come across many allusions to the morris-dance in the writings of the Elizabethan authors. Shakespeare speaks in *All's Well that Ends Well* of the fitness of a morris-dance on May day. And in *Henry V* he says:

> And let us do it with no show of fear—
> No! with no more than if we heard that England
> Were busied with a Whitsun Morris-dance.

Herrick, in his *Hesperides,* describes the blessings of rural life thus:

> Thy Wakes, thy Quintals, here thou hast;
> Thy May-poles, too, with garlands grac'd;
> Thy Morris-dance, thy Whitsun-ale;
> Thy Shearing-flat, which never fail.

It was not long, however, before the English united the morris-dance with the favorite old pageant of Robin Hood.

He was represented by a man in a green tunic, with a bow, quiver, and bugle-horn. By his side (and attended by her maidens) walked Maid Marian—who was the May Queen when this dance was performed around the May-pole. Scarlet, Will Stukeley, Little John, the Bavarian (Fool), and Tom-the-Piper (with his tabor), also formed the train. Then came the Hobby-horse, which careered about, prancing and curveting, at one moment rushing among the crowd, at another kicking and rearing frantically at the Dragon, which hissed and flapped its wings. (There is no mention of the Dragon earlier than 1585.)

"CHURCH ALES" OR "WHITSUN ALES."

A notable feature in the social life of each town and country parish was the Church Ale or Whitsun Ale. This was a special feast Pentecost had of its own. But the Church Ales were often held at Easter. It was an institution by which money was raised for repairing the church, helping the poor, and various charitable purposes. The churchwardens bought and received as presents a large quantity of provisions and malt, which they employed in brewing and baking, and sold to the assembled company. These Ales were generally held in a curious building near the church, called the church-house. It was a large structure in which could be stored wool, lime, timber, sand, etc., and was often let to peddlers, or wandering merchants, to deposit their goods during the fair. On the occasion of these Ales "the neighbors met at the church-house, and there fed merrily on their victuals, contributing some petty portion to the stock, which by many smalls groweth to a meetly greatness: for there is entertained a kind of emulation between these wardens, who by graciousness in gathering and goodly husbandry in expending, can best advance the church's profit. Besides, the neighbor-parishes at those times lovingly visit one another and this way frankly spend their money together. The afternoons are consumed in such exercises as old and young folk (having leisure) do accustomly wear out the time withal. When the feast is ended

the wardens yield in their account to the parishioners and such money as exceedeth the disbursements is laid up in store to defray any extraordinary charges arising in the parish, or imposed on them for the good of the country, or the prince's service, neither of which commonly gripe so much, but that somewhat still remaineth to cover the purse's bottom."

Aubrey thus describes the church-house, the scene of these entertainments: "In every parish was a church-house, to which belonged spits, crocks, and other utensils for dressing provisions. Here the housekeepers met. The young-people were there, too, and had dancing, bowling, shooting at the 'butts', etc., the old folk sitting gravely by, and looking on; and all things were civil and without scandal."

The Church Ales were derived, doubtless, from the ἀγάπαι, or love feasts, mentioned in the New Testament. But it is interesting to observe that so early as 1638 (i. e., Aubrey's time) these very Church Ales—which had been at one time so fully recognized as a regular and legitimate means of raising money for church purposes—were already beginning to be denuded of their semi-religious character and found classed with other articles of "profuse usages" to be inquired into.

Ale was such a favorite and universal drink with the English as to become part of the very name of various of their festal gatherings. The Leet-Ales, the Lamb-Ales, the Bride-Ales, and the Whitsun-Ales are but a few examples. And there is no question as to the expression pointing to the fact that ale was the national beverage.

The Leet-Ales were feasts held at the Court-Leets, or petty Criminal Courts; Lamb-Ales at sheep-shearing time; "Bride-Ales" (i. e., Bridal-Ales) at wedding-feasts; and the Church Ales at the churchwardens' meetings. Shakespeare classes them all together when he says: "Ember Eves and Holy Ales."

As an instance of what could be accomplished at one of these Church Ales, the following is printed from the *Lichfield Diocesan History:* "In 1532 the little village of Chaddesden spent 34*s.* 10*d.* on an Ale for the benefit of the great tower of

All Saints', Derby, which was then building, and earned by it £25-8-6 "—nearly $5000 of present-day money.

The Drama of the Holy Ghost.

In an old Comptus (anno 1509) of St. Patrick's, Dublin, we find iv*s.* vii*d.* paid to those playing with the great and little angel and the dragon; iii*s.* paid for the little cords employed about the Holy Ghost; iv*s.* vi*d.* for making the angel (*thurificantis*) censing, and ii*s.* ii*d.* for cords of it—all on the feast of Pentecost.

During the days of Catholic England it was usual to dramatize the Descent of the Holy Ghost, which this festival commemorates—a custom alluded to in Barnaby Googe's translation of *Naogeorgus:*

> On Whit-sunday, whyte pigeons tame in strings from heaven flie,
> And one that framed is of wood still hangeth in the skie. . .

J. R. Fryar.

London, England.

A PAGE OF PONTIFICAL HISTORY AND MODERN CATHOLIC JOURNALISM.[1]

In his famous novel, *The Jew of Verona,* P. Antonio Bresciani has a chapter entitled "The Apostolic Pilgrim," in which he relates the story of the flight of Pius IX from Rome to Gaeta amid the excesses of the revolution of 1848. From the author's account in his preface to the story it has always been understood that the details given of the journey in that chapter are literally true, and hence of historical value. What was less generally known until recently is the fact that the

[1] *Le prime pagine del Pontificato di Papa Pio IX.* Opera postuma del P. Raffaele Ballerini, S.J. Roma: Civiltà Cattolica. 1909. Pp. 252.

L'Ebreo di Verona. Racconto storico dall'anno 1846 al 1849. P. Antonio Bresciani de Borsa, S.J. Seconda edizione di Propaganda riveduta e corretta dall'autore con aggiunta di nuove note intorno agli avvenimenti del 1859. 4 voll. Roma: Tipogr. della S. C. di Propaganda. 1860. (An English translation of *L'Ebreo* was published in 1854, and of *Lionello,* the sequel, in 1860.

venerable Pontiff who played the chief part in the drama of those brief days of Roman republicanism, had revised and amended this part of P. Bresciani's narrative, thus giving it a sort of autobiographical character. This fact was brought to light only a short time ago in conjunction with the unexpected publication in the *Civiltà Cattolica*[2] of a volume printed nearly fifty years ago, but withheld from the public for reasons suggested by prudent censorship.

It now apears that, since 1850, the year in which the Sovereign Pontiff was recalled from exile, the Jesuit Father Raffaele Ballerini had been engaged in collecting data for an authentic history of the pontificate of Pius IX. This was deemed particularly desirable, because, although that Pontiff was still living and in possession of his rights as Roman Sovereign, political agencies had been trying to undermine the papal constituency by misrepresenting through false press reports, political pamphlets, and popular literature, the acts of the Pope during the early years of his pontificate. These forgers of history were at the same time bitterly hostile to the Jesuits, to whom they ascribed motives and policies calculated to render both the Society and the Papal Government odious among the people. It was important that these misstatements should be corrected, not only to protect the unsuspecting public of that day but also to give to succeeding generations a true version of the facts that had served the anti-clerical and irreligious partisans of 1848 with a plausible pretext for their unjust and revolutionary designs. With this purpose in view P. Ballerini undertook the work of writing a true history of the times.

[2] The chapter *Il Peregrino Apostolico* or *Da Roma a Gaeta*, as it is entitled in the appendix of the volume under consideration, gave originally the name of "De Maistre" to the Belgian Secretary of the legation, one of the men who had devised measures for the safety of the Pontiff. This name should, according to the editor of the *Civiltà*, be read "De Meester." In like manner the statement that Count Spaur, the Bavarian Minister of State who effected the escape of the Pope and personally accompanied him, acted on the advice of the Catholic powers, is to be modified to the effect that the Count himself had taken the full responsibility of the step which he of his own accord initiated.

When in 1867 the first volume was ready and about to be published as a sort of Roman jubilee offering on occasion of the eighteenth centenary of St. Peter's martyrdom, the question was raised as to the advisability of giving to the world the names and acts of certain diplomatists involved in the conflict of the revolution, for many of them were still holding important positions in the political service of the Piedmontese and other governments, and their resentment at finding their work freely discussed in a book approved by the Roman censors might cause grave embarrassment to the pontifical representatives at the courts of Europe. Many friends and associates of the persons concerned would be disagreeably affected by the revelations, since such acts require a fair lapse of time and due historical perspective to be viewed without danger of provoking misapprehension or resentment. How well founded were these fears of the Roman press authorities soon became manifest when in 1870 the Pontiff was made prisoner in his own city. It would have been easy to spread discontent against the Pontiff's administration if the inciters of the rebellion could have pointed to any such act as the publication of P. Ballerini's volume at that time.

At the present day, however, the statements which would have furnished diplomatic reasons for regarding them as an open attack upon the hidden associates of the revolutionary parties in 1848, have ceased to influence those who are bent upon using such sources to color their malevolent interference in the affairs of the Head of the Church. A closer study of the history of the venerable figure of Pius IX is sufficiently warranted in these days of objective criticism; and this all the more in view of the proposed beatification of a pontiff whose life was in truth a martyrdom. He did not shed his blood in defense of his high and difficult mission, but the enemies of Pius IX tortured the great heart of the Father of Christendom who, at the time of his accession to the Papal throne, had indulged the generous hope that he might restore to his people and nation the ideals of an exalted patriotism, founded on the religion of which he knew himself to be the

responsible exponent and conserver on earth. Apart from any danger, so far as the interests of the Holy See are concerned, which could arise out of P. Ballerini's recital at the present time, there is in his work a salutary warning, especially as to the purpose and methods of the secret political and anti-religious organs, whose objects are by no means completed. Indeed, the fruits of the seed sown by the international leaders of the secret societies, whether in the political programs proposed at the congresses of statesmen, or taught by the professors at the universities, and carried abroad by the politicians and demagogues, have grown ripe, and out of their corruption they have brought forth new seeds that continue their poisonous growth in the minds of the new generation.

The historical trustworthiness of P. Ballerini's account is vouched for not only by the well-known integrity, critical judgment, and habit of careful inquiry of the man as a writer, but by the further evidence of the fact that the hand which revised the pages of P. Bresciani's *Il Peregrino Apostolico* in 1850 also revised, and in a more critical manner as the occasion required, the historical work of P. Ballerini in 1867. Both sources of the events related here constitute therefore a species of autobiography by the great Pontiff himself, who not only endorses but corrects and supplements the statements of the two eminent writers in the affairs in which he himself was the central actor.

The first document here referred to, namely P. Bresciani's original proof copy, kept in the archives of the Jesuit library, bears in the handwriting of its author the prefatory legend: "L'EBREO DI VERONA, colle correzioni in mano di S. Santita Papa Pio IX." The corrections in the margin consist of a few alterations of the text, and also of some notes referring to the end of the copy, where some anecdotes are added by P. Bresciani's hand, and evidently suggested by the Pontiff's recollections, and supplied at his dictation to the writer.

As regards the more critical record of P. Ballerini's history of the Pontificate of Pius IX, not only have we the proof-

sheets, with the Pope's own marginal corrections and additions (of which phototypic reproductions are shown in the volume before us), but among the contemporary sources is a letter written by Mgr. Callisto Giorgi, the Pontiff's private secretary. In this document the fact of the Pontiff's censorship is spoken of as a matter of great interest in the mind of the latter. The letter is dated 25 November, 1865, Rome.

The contents of P. Ballerini's volume are limited to the beginning of the Pope's government in Rome. The author describes the condition of the Curia at the time of Gregory XVI's death. The story is told of the brief conclave in which, on the fourth ballot, Pius IX was elected; then follow an account of the rejoicings of the Roman people at the coming of the new Pontiff, the general amnesty which he accorded to the political criminals in the hope of conciliating the various factions, the first reforms in Church and State undertaken by Pius IX, and other details which are already well known to the reader of the general history of that time and of the numerous biographical sketches of Pius IX. Among the facts that are not so well known is the systematic corruption of the popular mind effected by the secretly hostile and anti-religious associations. The demagogues were not satisfied with concessions and reforms; they were pledged to destroy the influence of the papacy as a political power, and of the priesthood as a moral element that opposed their ambitions and condemned their methods. Austria and Switzerland were at that time the nurseries of political malcontents; they fostered openly and systematically the secret societies which were active under the plea of serving humanity at large. The animosity of the revolutionaries was directed chiefly against the Jesuits, who nevertheless by some strong combination seemed not only to foil their schemes but also to evade their watchfulness and control.

The chief means which the opponents of personal authority, of order, and morality, employed to reach the people were, as has already been indicated, appeals through the press. P. Ballerini shows how, by the use of placards, tracts, news-

papers, vulgar stories, novels, ribald verses sung in the streets to the accompaniment of hand-organs, and popular plays advertised everywhere, hordes of idle and discontented vagrants, men and women, were being attracted and brought from the country round about and especially from the northern cities, to swell the ranks of refugees and discharged soldiers, ruffians and anarchists. These were bent on fomenting revolution, whence they hoped to reap the spoils of anarchistic disorder. Such ill-omening movements were fostered by certain representatives in the higher political spheres; propaganda was being made for anti-papal sentiment under the pretense of a "United Italy" in the clubs and the student's quarters, in the theatres and concert halls, until the air became foul with the odor of revolution and immoral acclaims of political license. These things are simply yet graphically told in one of the final chapters of P. Ballerini's book. His recital serves in a measure as an introduction to the sad climax of the turbulent outbreak and exile of Pius IX; and this climax has given P. Bresciani the chief theme of his historical novel, *L'Ebreo di Verona,* with its sequels, *La Republica* and *Lionello.*

However, we have not been led to direct attention to *Le Prime Pagine del Pontificato di Papa Pio IX* merely out of a desire to revive the memory of a saintly Pontiff. The publication of this volume gives us an opportunity to recall certain phases of journalistic efficiency in Italy fifty years ago, which teach their own lesson. The return of Pius IX from Gaeta in 1850 coincided with the foundation of the *Civiltà Cattolica* as an organ of Catholic public opinion. Its establishment at the time was due to conditions of an incipient anti-religious socialism which P. Ballerini interestingly describes in his story. P. Bresciani and P. Ballerini, the latter less known,[3]

[3] P. Raffaele Ballerini, here spoken of, is not to be confounded with P. Antonio Ballerini, the great Moral Theologian, a native of Bologna, who died in 1881 at Rome. The two were indeed contemporary as professors and writers in the Roman college, where Antonio held the chair of Church history, before he became professor of moral theology in 1856. The Ballerini family boasts among its great men two theologians of early date, Pietro and Girolamo, both natives of Verona.

were closely bound up with the work of laying the foundations of the great Roman periodical, the *Civiltà Cattolica,* which began its systematic defense of the Catholic cause, and of the interests of the Holy See in particular, at the express request of Pius IX. The Pontiff's proposal to the Superior General of the Jesuits was a direct result of the revolutionary movement which had succeeded in banishing both the Pope and the Society from Rome. It was in 1850 that the Holy Father, while still at the Villa di Portici in the Neapolitan territory, and under the protection of Ferdinand II, king of the two Sicilies, summoned Padre Curci and explained to him his design of a periodical to counteract the evil influences of an anti-religious propaganda in Italy. P. Curci, who was at this time in the prime of life, had already won for himself a reputation as a brilliant preacher and incisive writer. His dexterous treatment of Gioberti, who as professor in Turin had advocated a semi-pantheistic ontologism, and who later on became one of the chief agitators for that political liberalism in Italy which precipitated the revolution, had won for the Neapolitan Jesuit the Pope's admiration and confidence. At the outbreak of the disturbances a considerable number of the Jesuits had been withdrawn from Rome, for it was well understood that the hatred of the Italian commune centred chiefly upon the Society as the source of all papal and Catholic influence. From Rome P. Curci had been sent first to Malta, later to other parts of Europe. A few members of the Society remained in Rome, however, for the purpose of ministering to those of the faithful who might stand in need of their assistance spiritual and temporal.

Among those who remained in Rome, under cover, was P. Bresciani. In a letter to P. Curci he describes his experiences during the anxious months which he spent in the midst of the wild excesses and carnage going on in the city. He was not suspected of being a priest, for he took care not to leave, except when he was obliged to do so, the little garret he occupied, close by the quarters of a gentleman supposed to be under the protection of the Spanish authorities. He also took the

precaution generally to wear the disguise of a beard and civilian's clothes, with a Turkish kalbak on his head, and he affected a poor knowledge of the Tuscan tongue. He tells us how at nights he went to visit the Blessed Sacrament in the Chapel of the Maddelena; how he frequently encountered the ruffians of the city maltreating priests and religious in every possible way. All this happened at a time when the journals of Europe and America were reporting the news sent them by the revolutionary agencies in the city, that the republicans were taking every care to safeguard the sacred ministry of the priests, and the honor of the religious communities against the wanton conduct of the rabble. When the disturbances had finally ceased and the Pope's return was assured, P. Bresciani in company with P. Marco Rossi, vice-rector of the House of Professed in Rome, went to Gaeta in order to pay their respects to Pius IX, now that they were free to resume their religious habit, and to renew their obedience to him.

It was in January of the following year, 1850, that P. Bresciani received the first intimation from his Superior to repair at once to Naples in order to become associate editor of the new periodical to be established by request of Pius IX. P. Bresciani in his long account of the matter recalls the feelings which this appointment stirred in him at the time. He had not the slightest notion of what he should have to do as associate editor; in fact, he had never, as he tells us, read anything in the way of current reviews, and he felt quite appalled, and all the more so since his hair was now turning gray, a sign to him that old age was creeping on. But, like a true Jesuit, he brushed his fears aside, set out at once for Naples, and presented himself to P. Curci, on whom the disposition and direction of the whole work devolved. The latter told him how anxiously the Holy Father had urged the matter, how important it was to stem the flood of malignant literature by some powerful breakwater capable of resisting its destructive force, and how the Pontiff's entire confidence rested upon the loyalty and obedience of the members of the Society of Jesus.

The name and program of the new organ were determined upon after much deliberation. Among those selected as the first staff were, besides Fathers Curci and Bresciani, such well-known authors as Taparelli and Liberatore. P. Curci was especially well qualified for the task by reason of his wide experience, literary talent, and knowledge of the political world.[4] Fathers Taparelli and Liberatore by their keen power of analysis would correctly diagnose the political situation, and furnish the ethical arguments and weapons of the scholastic sort by which the work of higher education was to be initiated, in the hope that the sound basis of directorship would reach down to and determine the course and feeling of the masses. But Father Bresciani had no assignment of this kind in the program of the *Civiltà*. He was told that he was expected to supply variety in the shape of stories, romance, serious in purpose but light and attractive in form; something that would draw young Italy away from the insidious and poisonous reading offered to them in the clubs and the boulevard bookshops. This could only be done by furnishing them with compositions which attracted by the charm of their literary style, by the admixture of wit and humor in presenting that which was useful and calculated to elevate the mind to aspirations after higher ideals. In short, he was to capture the imagination with pleasant narrative in order thereby to instil truth and right principles. When Father Bresciani replied that he doubted his ability to do what was expected of him, not only because he was too old a man to begin writing in a humorous and romantic way, and that he questioned the policy of such a method since it would comport ill with the serious nature of the review under the patronage of the Society of Jesus, the Father Superior smilingly repeated to him a passage from St. Peter's *Chrysologus*. "Et nos," writes the saint, "interdum nostris parvulis, petentibus noxia,

[4] It is well known that this talent caused him later on to bring upon himself the censure of his superiors; but before his death he recognized his error, and made full recantation.

ingerimus salutaria sub specie noxiorum; fallentes insipientiam, non decipientes affectum" (Serm. 23). P. Bresciani was consequently willing to attempt what the superior judgment of the directors dictated; nevertheless he felt the difficulty of accomplishing it. While groping about for a theme upon which to try his powers, P. Curci said to him: "Why not write your experiences during the siege of Rome? Tell us what you yourself saw and heard; it is a topic fresh within everybody's recollection, of world-wide interest, and a subject of inquiry to many of our countrymen. Surely you have got good light to throw upon it; and here is an opportunity of correcting many misstatements of interested parties, and of dispelling false notions about the aims and acts of our brethren who have sought to defend the cause of the Holy See. The future as well as the present generation will thank you for clearing the truth of history from the aspersions of malice."

Detto fatto! That same evening P. Bresciani, walking along the beautiful *riviera dell'Immacolatella,* within sight of the blazing eruptions of Mt. Vesuvius, conceived the outlines of the *Jew of Verona.* On reaching home that night he wrote out the sketch and began the first pages, which flowed rapidly under the excitement of a new sensation. He felt that he had something to say which was alike interesting and beautiful, whilst altogether true. For, months before, while in Rome, he had suffered from a certain depression which had acted upon his mental faculties as well as upon his bodily health. Now, under the fair sky and balmy atmosphere of "bella Napoli", his native city, he gained strength, fervor, and enthusiasm for the work he had to do. And it succeeded admirably. The story began in the very first issue of the new periodical. It was finished in the autumn of 1851, and since then has become a sort of classic among Italian readers. Its chief merit, however, lies in the fact that despite its poetic and highly colored descriptions, the novel is entirely based upon incidents that the author could recall from his own experience during the dark days of the Roman revolt.

The *Civiltà* soon became a recognized organ of Italian

Catholic opinion, the two first volumes of a series which contain more than two hundred and forty volumes, were issued in Naples; then the Jesuits, having returned to Rome, transferred the publication thither. For nearly thirty years it continued under the shadow of the Vatican, when upon a new outbreak of discontent and the occupation of the city by the Piedmontese and Garibaldian forces, the magazine was removed to Florence. Since 1887 it has been published from Rome, doing its valiant and enlightening work now better than ever.

The brief outline here given of the beginning of the *Civiltà* shows how its origin is interwoven with the history of the troublous times related by P. Ballerini, and now published for the first time. It records the seed-planting whence broke forth a new industry in the application of the forces of the Society of Jesus toward journalistic propaganda; and for this the *Civiltà* has stood ever since. As its name indicates, it stands for the defense of the true relations of Church and State, the progress of civilization in the field of intellect and heart. It has furnished correct exposition in science, art, history, and every department of modern apologetics. Many standard works in letters and science have first seen the light in its pages and have been sent on their propaganda of disseminating the light of truth in book form afterwards. Its pages constitute a well-appointed library of Catholic thought, a monument to the Order as well as to the genius of its ablest members. What the *Civiltà,* under the impulse given by the saintly and hard-tried Pontiff, did for Catholic periodical literature and belles-lettres in Italy, was soon seconded in England by the establishment of *The Month* in 1864, and the *Stimmen aus Maria Laach* in Germany two years later. P. Antonio Bresciani di Borsa had set a new model which has found numerous excellent imitators in similar organs under the Fathers of the Society.

We cannot escape the thought that the work thus accomplished by the sons of St. Ignatius in Europe must have aroused the alert attention of their brethren in America. In

truth, within the first six months of the existence of the *Civiltà,* we trace in its pages an account from America touching the religious development of the United States. At that time there were published—in Boston, *Brownson's Quarterly,* which commanded the respect of all classes of thinking and educated men; in Baltimore, Father White was editing the *Catholic Mirror;* in Charleston, the *U. S. Catholic Miscellany* was being conducted by the bishop's household; McMaster in New York managed the vigorous *Freeman's Journal;* Philadelphia had two weekly papers, the *Catholic Herald,* and the *Catholic Weekly Instructor;* the *Catholic Telegraph* was issued in Cincinnati, and the *Pittsburg Catholic* completed the list of English Journals; whilst the Cincinnati *Wahrheitsfreund* and the Baltimore *Kirchenzeitung* served the German Catholic population. But the Order did not feel called upon to labor in this field as a body. It concentrated its efforts upon exploring the ground and preparing it by missionary effort for future apostolic work. That time with its conditions is passing away. It is still a question, as it always has been, how to increase God's glory through the salvation of souls. But the rude beginnings have given place to cultivation of a higher kind, and the methods must change with fresh needs and newly offered opportunities. Discovery has revealed new material wherewith progress bids us build up the future civilization, and with the outlook there have arisen new aspirations embodied in the ideals of the people. To all these conditions the apt workman in the great spiritual factory of St. Ignatius is called to respond. Where the Society takes up a new work, its first effort is to view things in their actuality; and whilst it is perhaps the most conservative body in the world, never letting tradition go for a merely speculative hypothesis however promising, it slowly takes definite position in the new field, and having taken it, holds it.

It is plain that a periodical modeled on the lines of forty or fifty years ago would no longer attain an influence commensurate with our present needs, by which both mind and heart are informed so as to create popular sentiment, whence public

opinion favorable to Catholic truth is to develop. The monthly magazine as an informing medium has still its place in the professional and in the literary world; the quarterly serves, as of old, to record the studies made in science, letters, or art, whence men can gather their three-monthly estimate. But the periodical that aims to be a directly educative force for the masses requires swifter and more frequent service. Public opinion to-day moves more rapidly and shifts its conclusions more frequently and at shorter intervals than it did formerly. It does not allow us to take as much rest and to regulate our movements simply by the laws of weight and will; it watches the indications of energy by means of physical instruments whereby man is taught to conserve energy, lessen labor, economize material as well as time. We need daily news service, and that in more than one edition, to shape our views and keep us informed. Nevertheless a weekly mentor is a visitor that fits naturally into the domestic life of our American population, the laboring, the professional, the dependent classes to which by far the largest contingent of our Catholic population belongs. A "daily" Catholic paper would, we venture to think, if launched at the present time, fail, even if it were secured against financial stress. Catholics in America have not yet learnt to estimate and properly use their influence, as have for example the Catholics of Germany and of England. We fancy that a Catholic daily paper would not be read, for the reason that the people to whom it would appeal are not educated to its use. They are apt to suspect its efficiency in the common race after success; and to abandon the pursuit of earthly success for the sake of religious principle is a virtue particularly difficult to practise in this new land whither people come to find success. To demonstrate this does not come within the scope of the present paper, even if space did not limit us from entering on the subject. But there can be no question about the weekly journal, conducted upon a high plane of fearless truthfulness; of respect for authority, civil as well as religious, without servility; of freedom from partisanship and provincialism, whether political or ecclesias-

tical; of deference, not so much to public opinion as to all opinions which lie within the domain of open discussion; of readiness to acknowledge our errors when the correction of them involves common benefit; of willingness to accept reason and facts even when they go counter to our cherished notions and traditions; of urbanity without flattery, prudence without insincerity, frankness without rudeness—these qualities in a journal that claims religion for its motive and ultimate end, will go far to secure success in a community where public morality is still respected and the exercise of religious freedom is recognized as the inalienable right of citizenship. Such an organ may be managed by capable and honorable men at all times; but it is best managed, most securely directed and maintained upon a high level by a religious Society in which the personal element is merged in that of the common interest, common wisdom, common means to a single end. The *Civiltà,* which gave occasion to these reflections, was modeled upon such principles. So is *America,* the weekly review recently founded under the auspices of the Jesuit Fathers in New York, to sustain these principles of high-class Catholic journalism. It appeals indeed to a public of somewhat different type from that of the *Civiltà's* fifty years ago; but there are many elements which make the conditions of the two enterprises similar. Every priest who realizes what good Catholic journalism means for the maintenance of truth, virtue, and high-minded citizenship, will not only wish the paper God-speed but will support it financially and morally.

FRA ARMINIO.

THE BLINDNESS OF THE REVEREND DR. GRAY:*

OR

THE FINAL LAW.

CHAPTER XXII.

THE BEAST AND THE MAN.

AFTER a whole day's solemn meditation made on an empty stomach, which, according to the Schola Salernitana, and old Comaro, and other reputable authorities, is the first condition of a clear head, Henry Liston decided in a most pragmatic manner that he was justified in persevering in the manner of life he had now assumed. The solemn abjurations and remonstrances of his pastor had disturbed his conscience not a little, especially as they seemed to be the sharp echo of all he had heard in college. Once or twice, during the long mental struggle on that Ash-Wednesday, he had almost determined to rise up and commence the holy season and a new life by making the holocaust of all these worldly books, which his pastor so warmly recommended. But, when he stood before his bookcase, and saw their beautiful bindings, and remembered the many hours of pleasant and profitable recreation they had afforded him, his heart sank, the tears came into his eyes, and he turned away. He also remembered that once in England, where he had purchased these books, a certain visitor one day, looking over them, exclaimed in a tone of surprise:

"What? Goethe, Novalis, in a priest's house! This is the New Era. So you have found the Secret," and then murmured absently: "Rome will conquer again. She has got our guns at last!"

And finally, he thought what a comparative failure his pastor had been in that parish, even though he was reputed to be, and in reality was, a distinguished and deeply-read theologian.

"I'll try on the new lines," said Henry, late that night. "I'll try modern methods. If I fail, I'll fall back on the old lines again."

* This novel is copyrighted exclusively for the ECCLESIASTICAL REVIEW, and will not appear in any other magazine in America, Great Britain, or Australia.

An excellent resolution; but one not too easily carried out. The great central problem appeared to be, whether it was a fact that a new spirit had come into Ireland; and whether the priesthood were to persevere in the old methods of dealing with their people, or adopt new methods more in accordance with the spirit of the age. Father Henry Liston decided for the latter, regardless of the consequences to himself.

The first indication of his new resolution was his throwing himself, as it were, into the hearts of the people. Whilst his great pastor kept "aloof and aloft," administering his parish in strictest accordance with canon law and tradition, Henry Liston came down to their level, became one of themselves, spoke to them familiarly, cried with their sorrows, and laughed with their joys. His pastor immediately noticed it, and warned him. Going home one morning from the Lenten stations, he read him a homily on the manner in which he had addressed the people that morning.

"It was altogether too familiar," he said. "It is right to be plain and simple; but you mustn't degenerate into a familiarity that makes the people smile at such sacred things. And it is all right to use homely illustrations; but that story of the fox this morning was simply an outrage on all religious decency. Try and maintain some dignity, Father Liston. The people will think more of you in the long run. And, by the way," he continued, "you must give up the habit of addressing people by their Christian names. You have no right to call people with whom you have had so little acquaintance, as 'Mary,' or 'Kate.' They don't like it."

The allusion to the "fox" story originated thus. A few days previous to this Station, when the pastor, after having hastily swallowed a cup of tea and a morsel of dry bread, had departed, and the few farmers, who had been patiently waiting at the kitchen fire, came in to breakfast, the young curate remained, anxious to make their acquaintance. And, under the sunny and welcome absence of the pastor, and the cheerful greetings of the curate, and the prospect of getting a fairly good Lenten breakfast for nothing, the good people relaxed a little, and finally let themselves go.

In a country-house like this, the conversation invariably turns on one of two topics, fox-hunting and politics. The ways

of Reynard and the ways of the politician seem to have a peculiar fascination for the Irish peasant; and they take the keenest delight in narrating the tortuous methods of securing an election, even to a county dispensary, on the one hand, or the Machiavellian tricks of the fox on the other. And they laugh at their own losses from either side. This morning, the politicians were left in peace, although it was a sore trial to some to abstain from criticizing public men; and the conversation turned on the coolness and dexterity and honesty and fidelity of the fox. For, like most much-maligned persons, that poor animal has certain virtues of its own, which, however, are feebly recognized by an unjust and undiscriminating public.

"There never yet was a more belied poor crachure, yer reverence, than a fox," said a stout young farmer, his mouth well crammed with a junk of home-made bread. "I knew a poor widda wance, that lived near a cover. She had the finest flock of geese and turkeys in the counthry. And, although she was a widda, and the fox knew it, he never tetched as much as a fedder on thim fowl. There they were, crowing and cackling and sailin' over the pond under his nose, and he never even looked at 'em. But one winter came in very cowld, and the country was snowed up all round. And the fox got hungry. And agin his conscience, and though he knew, as well as you or me, that he was committing sin, he descinded one cowld, awful night on the widda's yard, and tuk away wid 'im wan of her finest hins. She cried *Mille murther!* whin she diskivered in the morning wan of her best hins gone; and you may be sure she cursed that poor fox as hot as if he wor a Christian. But he didn't mind—not a bit. The weather cleared up a little thin. And wan fine morning, whin the widda kem out to count her chickens, she found she had two too manny. 'Yerra who owns thim,' sez she to herself? 'Thim aren't mine.' Just thin she looked up, and there was Mr. Fox going away, jest like a gintleman, without waiting to be thanked. And the quare thing was that it was just the color and breed of the hin he ate, that he brought back agin!"

"I hard much the same of the ould huntsman that used live over at the White Gates," said an ancient and grizzled old farmer. "He had a hole dug near the fire-place, and he made a nate cover for it out of an ould millstone; and whenever the fox was hard pressed he made for that cover; and they never

caught him. But he wasn't goin' to be in anny wan's debt. He robbed and stole every hen roost around the country; and begobs the ould huntsman never wanted a fowl in his pot so long as he had such a provider."

"But it wasn't honest," said Henry Liston, who was shocked at such vulpine and human depravity.

"Which, yer reverence—the fox, or the huntsman?" said the historian.

"Of course, the man," said Henry. "The fox is irresponsible—he doesn't know better."

"God help yer reverence," said the farmer. "He knows he's doing wrong, the villain—but sure, he thinks 'tis right to recompense his friend. And sure it is."

"But the man ought to stop such depredations," said Henry.

"How, yer reverence?" was the query. And all looked up to witness the discomfiture of the young priest. That "how" was a poser.

"He's not always as honest as that," said another guest. "He always has an eye on the eleventh commandment; but sure in that he's only like the rest of the world. 'Meself first, and the rest nowhere,' is his religion; and 'tis the religion of many besides him. I wint in wan fine mornin', it might be four or five years ago, to take a look at the barn to see how things wor goin'. And lo! an' behold you, there wasn't a hin or a turkey alive; and herself had the natest lot of young turkeys for the Christmas market wor ever seen. Me eyes sprod in me head; and I was just beginnin' to curse and blasht the thief, whin there in the middle of thim was himself, as dead as a dure nail. I let fly wan or two soft words at 'im; and thin I wint over and took the vally of the fowls out av him in kicking. After a while I got ashamed of kicking a dead brute, so I caught him by the brush, and flung him out into the dunghill. I wint in thin to call out the dogs; and out they kum, yelpin' and barkin', like mad. But there was no fox!"

"What happened?" said Henry innocently.

"Begor, 'tis aisy to guess what happened," said the narrator. "He was shamming death. He got in through a high winda, I suppose, intindin' to take one fowl for his supper, and no more. But, like ourselves, wan crime led to another, and whin he found he could not get out, there was nothin' fur him but to massacray thim all, an' himself into the bargain."

"He wasn't as cute as the fellow that got into my yard a few months ago," said a rival. "The same thing happened to my boy-o; he got in through a high winda, and couldn't get out. So he killed all before him; and thin he gathered them all ondher the high window where he kem in. We wor huntin' and scourin' the counthry for the fowl whin it struck me that they might be here. So I opened the dure, an' in I wint. There they wor, as dead as Julius Saysar; but no trace of me fox. I wint over, and stooped down to count thim; and faith, it wasn't me prayers I was sayin'. I took up wan, and just thin, I felt somethin' lep on me back; and out wint Mr. Fox through the winda."

"There's no ind to him," was the verdict; but Henry Liston took away with him not only the conviction that the fox was a highly intelligent animal, and therefore deserving of every respect; but that he had also certain homely virtues, such as fidelity and gratitude, which do not always accompany acuteness and cleverness in his human friends. But he noticed that these redeeming features were forgotten, and nothing remembered but the baser qualifications in man and brute.

A few mornings after he had been entertained with the "fox", he had an instance of what the higher and nobler being can do. The conversation had turned this morning on the prevalence of bribery at elections; and the general conviction appeared to be that every man had his price, and that there was no office, no matter how great or how small, that was not sought for and obtained by intriguing, cunning, and bribery.

"They may say what they like," said one of the guests, "about gettin' the best man for this, that, and the other thing; but 'tisn't the best man, but the longest purse that wins. But I hard some time ago a shtory that bangs Banagher. A widda, and," he looked around to see if he was compromising himself, and then he went on, "and sure widdas are the divil,—had a son, who she thought would look nice in a dispensary. So she brought the *bouchal* home from England, and ran him. People said that she bribed right, left, and front; but, begor, if she did, some other fella had a longer purse, and her boy was *bate*."

"An' she lost all her money?" some one exclaimed.

"Did she?" said the speaker. "Didn't I tell ye she was a widda? Didn't I?"

"You did," was the reply.

"Thin, how could she be *bate*? She wasn't, faix. But she bate the whole Boord of Guardians hollow. She bribed by check. Thim that had cashed her check, and took the money, she had thim caught; for there was her evidence agin thim, and it meant two years' imprisonment. *They* were glad enough to pay her back. Thim that held the checks, she blocked thim by stoppin' the checks in the Bank, and they were glad enough to give 'em back, too."

"But, sure, she was caught herself in the bribing?"

"Av coorse she was; but what did she care? They weren't goin' to inform on a 'uman; and faix, she'd go to gaol willingly enough, if she could sind twenty-two Guardians before her."

All of which was received with an uproarious laugh as the climax, apogee, and perfection of all human cuteness.

It made Henry Liston reflect a little, and preach his little homily on vulpine and human depravity, with the result that he elicited a broad grin from his audience, and a severe homily from his pastor.

But it made him reflect; and, as we have said, his reflections were helped a good deal by the abstinence of Lent. The conviction now began slowly to dawn on his mind that somehow the people had got off the track. The "ould dacency" of which he had heard so much from his mother, had gone. The people were beginning to be ashamed of nothing but failure—that of which they had the least reason to be ashamed. They were no longer ashamed of foul trickery, of base dealings with one another, of shady and doubtful acts, which would have kept away whole families from Mass a few years ago. It had passed into an article of religion now, that the whole business of life was to succeed, no matter by what means. The nation seemed to have put its honor in pledge, or in its pocket; and all the lofty idealism, all the consecrated and time-honored traditions, that had so distinguished the race in the past, were now deliberately rejected with rude jokes and low pleasantry; and all the lower and baser motives of self and success were adopted as an ethic and a religion.

Henry Liston was young and the vast enthusiasm of youth had not yet degenerated into cynicism through a sense of hopelessness and failure. It is a grand thing to see these young lads come forward, hope shining in their eyes, and courage driving the

pulse-beats of martial ardor through brain and muscle and nerve. You dare not speak to them of degeneracy and national apostasy and a gray and gloomy future. They admit there are faults, and symptoms of decay, and a loosening of bonds, and the gray ashes of a dead patriotism. But, what are they there for, these young priests, but to eliminate those faults, and arrest that decay, and tighten those bonds, and blow those gray ashes into a flame that will warm and lighten all the land? Yes, that is their duty; for that the holy oils were rubbed on their palms and fingers by consecrating prelates; and for this they have to labor and toil and expend themselves and die, if needs be, in the struggle. Of what consequence to humanity, thought Henry Liston, is it whether Ideas are innate or acquired; why an Archangel and not one of the Thrones or Dominations was sent to announce the awful mystery of the Incarnation? There are more pressing questions for solution now. And he made up his mind, after the first round of stations, that his pastor, over there in his library, blinding his eyes over the perplexities of abstract problems that never would be solved, might be a picturesque object as a lonely and solitary student. But the age needed somewhat more. In fact what the age needed was—*himself!*

It was the springtime, too; and under its invigorating influence the life-blood was pouring hot into his brain; and every faculty was kindling into a stream of fresh energies and hopes, and resolutions. The thrushes were tolling out their bell-peals from every bush and thicket, and the smaller songsters were chirping and love-making with their little lyric voices down along vale and hollow and even in the bitter salt-marshes of the sea. There was a warm perfumed breath from Nature's teeming bosom on the air; and all the senses were flattered into new pleasures by the ever-varying potencies of Nature in her new birth. And the young priest felt the vivifying influences all around him; and he thought he should shake off the torpor of winter, and infuse into the sordid breasts of these poor peasants some new principles and motives for their life-conduct. So he sat down and wrote rapidly, for the thoughts were burning in his brain, a sermon that was long after famous in the parish, and which he called "The Man behind the Gun."

The idea was taken from what had occurred in one of those

delicious struggles, which, notwithstanding Hague Conferences, Angels of Peace, etc., etc., seem to be part and parcel of the Human Drama, just as dangerous humors in the human body break out into hot eruptions, or take the more deadly form of low fever. And Henry drew a graphic picture of the two hostile armaments, equal in armor-plating, size and weight and calibre of guns, etc., approaching each other silently on Pacific or other seas, until the first shot shrills out; and in a few hours, one fleet is reduced to old scrap-iron on the floor of the sea, or towed captive into some hostile harbor; and the other, uninjured walks the waters with flags flying and captured ships in its wake. Now, where lies the difference here, quoth Henry. Equal in armament, equal in guns, equal in magazines—the one is shattered, the other triumphant? What was the magic factor? Clearly, the man behind the gun! And the moral of the sermon, elaborately drawn out and embellished, is the well-known and hackneyed one—that what we want in Ireland is not *measures,* but *men!* Henry Liston, youthful and enthusiastic, thought the discovery unique and original. Alas! has it not been the theme of every essay, poem, political dissertation, philosophic conjecture, for the past thousand years? And are not we as far away from the solution as ever?

CHAPTER XXIII.

REMINISCENCES.

SO thought his venerable pastor, who read him a homily on the subject, to which Henry listened with bowed head and burning cheek, but with a decidedly unconvinced and unconverted spirit.

"Sit down," said the grim old man, pointing to the pillory. "I have heard of this sermon of yours, and I am not finding fault with it, except to say that I think if you would keep steadily insisting on and explaining the Ten Commandments, you would do more good than by 'beating the air' with such foolish rhetoric. But, rhetoric is always the bane of young men."

"Then you don't agree with me, sir!" said Henry, mildly, "that the great want in Ireland, just now, is *men*—I mean, manly, Christian men, strong, straightforward—"

"*Et cetera, et cetera, et cetera,*" interposed his pastor. "Yes, I agree with you thoroughly. Only I would go further and say: It is the want of the world over. Why mark out Ireland? Is it not the universal necessity?"

"I don't know," said Henry. "But I think 'tis a mistake for us to be speculating on the universe, instead of looking to our own needs."

"Now, that's good!" said his pastor, approvingly. "That is well said. What remark is that you made about putty-men?"

"I said," said Henry, somewhat annoyed to find that every expression had been so carefully noted, "that you cannot build a house of putty-bricks; and you cannot build a nation of putty-men."

"That is admirable, really admirable!" said his pastor; and whether he spoke sarcastically, or in conviction, Henry could not determine. "But no one contests such a plain truth, I suppose?"

"No!—" said Henry dubiously.

"What then?" said the old man with his stern logic. "Where's the need of repeating such a truism?"

"Because," said Henry, argumentatively, "you must show the want to have it supplied, I suppose."

"Quite so," was the answer. "But how do you propose to supply it?"

"By preaching it in season, and out of season," said Henry boldly. "By casting scorn on all that is base and despicable, and turning the minds of the people to higher things."

It was a pretty piece of eloquence; and, as it merited, there was great silence. Soon this became embarrassing; and Henry said, with some hesitation and a little blush:

"Ireland seems to me to-day like a man blindfolded in sport, trying to make his way to the light, by catching at everything with outstretched hands."

"A pretty simile!" said the pastor, taking a huge pinch of snuff, and then handing the box to his curate. "Ireland seems to me to be like a flock of sheep, rushing pellmell over a precipice into a muck-heap."

"Don't you see, my dear Henry," he continued, after a pause, "that all the old ideals are vanished, and they can no more return than the elves and fairies that used to dance in the moon-

light? All the old grand ideas of love of country, love to one another, the sense of honor, the sense of decency—all are gone! Up to twenty years ago, in some way those ideals were there, broken perhaps and distorted; but they were there. Then, for the first time, an appeal was made by public men—I won't call them demagogues or even politicians—to the nation's cupidity. Instead of the old passionate war-cry, *Ireland for the Irish!* they sank to the Socialistic cry, *The Land for the People!* They've got it now! They have the land; and they fling Ireland to the devil. Each man's interest now is centred in his bounds-ditch. He cannot, and he will not, look beyond. He has come into his inheritance; and he sends his mother to the workhouse!"

Henry was so appalled at these words, and they bore so sternly on all the experience he had been acquiring during the past few weeks, that he could only say faintly:

"But surely, sir, it was a grand thing to win back from Cromwellians and Elizabethan foreigners the soil of Ireland? Surely our fathers would exult if they could see such a day! There never was such a radical, yet bloodless revolution!"

"Yes, yes," said his pastor, "if it rested there. But you see the appeal to the nation's cupidity, and its success, have hardened the hearts of the people. So long as there was a Cromwellian landlord to be fought and conquered, there remained before the eyes of the people some image of their country. Now, the fight is over; and they are sinking down into the abject and awful condition of the French peasant, who doesn't care for king or country; and only asks: Who is going to reduce the rates?"

"It would have been better then for our people to remain as they were?" asked Henry, "with rack-rents, tumbling houses, the workhouse, and the emigrant-vessel?"

"There again is the illogical, capricious, fickle brain of the young man of our generation," said his pastor. "I didn't say that. When will you, young man, learn the value of words and their meaning? Look at that clock!"

Henry looked up to where a plainly-mounted clock was moving its hands slowly forward under a glass shade.

"Every hour," continued his pastor, "pushes me nearer my grave. It is not pleasant. I would rather go back a little. But I cannot. If I were to put back the hand on the dial, would it lengthen my life?"

"No!" said Henry.

"In the same way," said the old man, "I know right well that it is useless to stop, or to try to stop the progress, or evolution, of a nation. It is part of the eternal onwardness of things. There is no putting back the hand on the dial. But, there are times when I yearn for the grand old people that are gone; for the grand old ideas they held as a religion. Perhaps it is old age, and I am become the *laudator temporis acti;* but, whilst I am not blind to the follies and drawbacks of the past, I cannot help thinking that those times were greater than ours."

He seemed to sink into a reverie of memory, and Henry, touched by the appearance of sentiment in this stern old logician, who breathed syllogisms, was also silent.

After a long interval, during which the young curate saw a tender light creep down over the strong features of his pastor, the latter woke up, and said, in tones of unusual tenderness:

"I remember, when I was a young curate (it was in your native town), I was summoned one wet wild night to a sick call. The rain was coming down in torrents, and before I got well into the Main Street I was wet through. As I was passing along, I heard a fine manly voice echoing through the deserted street; and I soon came upon a group of young lads who were gathered round a ballad-singer, who had taken up his position in front of a well-lighted shop. I just glanced at him as I was passing; and something about him struck my fancy. He was no ordinary, ragged, impecunious ballad-singer. That was clear enough. He was well dressed; and, as the gas-light fell on his face, I saw that he was a Fenian emissary. The sharp, clear-cut face, the heavy moustache, the right-hand sunk in the breast pocket of his coat, his erect military bearing, left no room for doubt. I slipped into a shop for a moment. The proprietor came down to interview me. I said: 'Stop, Tom, a moment. Don't speak! I want to listen!' And it was well worth listening to. It was the famous song:

> See who comes over the red-blossomed heather,
> Their green banners kissing the pure mountain air.

Did you ever hear it?"

"No!" said Henry Liston. "I cannot remember having heard it."

"Of course not. But you know:

Röslein, Röslein, Röslein roth,
Röslein auf der Heiden.

Henry held down his head. Clearly, he was never to hear the end of that unfortunate poem.

"Never mind!" said his pastor, continuing. "It is only another sign of the decadence of the age. But I tell you 'twas a grand song, and it thrilled me through and through. It was a song for *men*, the *men* you are dreaming about now. And it was a song for Ireland: every line breathed freedom—the freedom of the mountain, and the glen, of the moorland and the ocean. There in that dingy shop, I saw it all—the troops under their banners, debouching around the curves of the mountains, and swelled every moment with new contingents from every hamlet and cabin; their captains on horseback; their pipes playing; and 'Freedom throned on each proud spirit there!' It was all a dream, of course, but a glorious dream. And, not all a dream; because the spirit that breathed from that man seemed to have infected even the children; and the poor little beggars spread themselves out into vedettes all along the street to warn the 'Fenian' when the police were coming."

There never was a more surprised individual in this world than Henry Liston, as he watched with awe and tenderness this new revelation in his stern and sarcastic superior. The latter, as if enchanted with the memory of things, took a pinch of snuff and went on:

"A few nights later, the moon was shining full upon one of the glens in the neighborhood, flooding all the off-side with light but leaving the wooded side in complete darkness, when, getting home by a short-cut across the hills, I suddenly stumbled on a detachment of Fenians, who were being drilled in the wood. The place was so dark I would have passed by, not seeing them, but there again was that strange thrill that one feels in the presence of something hidden and ghostly. And I could just hear the shuffling of feet and the suppressed breathing of men. I was passing on rapidly—for I know they would not like to be detected, even by me—when I was suddenly challenged:

"'Halt! who goes there?'—'A friend,' I said.—'Halt, friend, and give the countersign!'—This was awkward. But I braved it out; and I said gaily: 'Sarsfield is the word; and Sarsfield is the man!'—'Dat's not the countersign!' said the voice, which I now recognized as that of a fellow named Jerry Kinsella, whom

I had cuffed well at his Catechism not twelve months before. The thing now was awkward; but just then an American officer came up, and challenged me. I explained. And all was right in a moment. But, as I moved away, I heard Jerry saying, as if in answer to a challenge: 'Begobs, if it was any wan else, I'd have run him through.'

"Now, here is the queer part of the matter. I knew all these fellows well,—Jack Carthy, the butcher; Jem Clancy, the baker; Joe Feely, the carpenter—and in ordinary life, made little of them. But, somehow, the fact of their being Fenians threw a glamor around them in my mind's eye; and I never after met them in the ordinary walks of life, but I looked on them with a kind of shy respect. It was the *idea* that glorified and transfigured these poor workmen into patriots. When I had crossed the stream, and mounted the glen on the other side, I stood still for a moment, strangely touched by what I had seen. Looking back, I could discern nothing beneath the dense darkness of the pine-wood. But just then, there pealed out from the heights above a buggle-call. It was the cavalry call of British soldiers—

Come, come to your stables,
My boys, when you're able,
Come, come to your stables,
My jolly dragoons!

"It sounded for all the world to my ears as the rallying-call of the people; and, coupled with what I had seen in the valley, it seemed that there beneath the darkness was gathered for conquest and victory the embattled legion of the motherland. I heard next day that it was only a bank clerk who was amusing some young lady friends with a cornet; but it was a long time before the imagination let go the fancy, and let reason reign again."

The old man seemed so buried in the past that Henry had not the courage to bring him back to the dolorous present. But he well understood what was working in his mind.

"Good God!" said the old man at length, "if those fellows were alive now, what would they be? I heard all their confessions the day before they went out to the rising. Of course, I saw it was madness; and I did all in my power to stop them. But I couldn't. There was the oath binding them to do impossibilities. But it was a glorious madness. What would they

be now? Porter-drinking, platform-storming politicians, murdering one another for some scoundrel of a landlord on the one hand; or some equal scoundrel of a demagogue on the other."

"Well," the old man continued, "the rising came off; and, of course, it was a miserable *fiasco*. The men had no arms, and were practically undrilled. They fell away at once before organized force. And yet, because the whole thing was animated by an idea, it was great and heroic. Two or three years after, I happened to be dining at the College one evening. I forget now, it is so long gone, what took me there. But I remember there was a whisper around the halls that an ex-convict, a Fenian, —one, too, who had been sentenced to be hanged, drawn, and quartered—had been asked by the great bishop to dine that day. I believe the poor fellow was only a few days out of prison, and had come there to see his sister, who was a Presentation nun. We all sat down to dinner, the priests at the head-table with the bishop; and there was some disappointment, as the guest was not appearing. Then, the door opened quietly; and in there walked a small, thin, pale, insignificant-looking man, except for one thing—you'd never guess?"

"I give it up," said Henry much interested.

"Except for his *cropped head*. The grey hair was only recovering from the convict's clip. It was his aureole of honor; his nimbus of sanctity. The whole assembly, bishop, priests, and students, stood up, as if they had an electric shock; and clapped and cheered, and clapped and thundered, until the little man had gone over, received the bishop's blessing kneeling, and taken his place at the bishop's right-hand. It was a great ovation and a righteous one. The man was the representative of an idea; and that idea had become an article of faith to us."

The old man paused, as if trying to recollect something. Then, he said quietly, but with bitter emphasis:

"I believe, some time ago, an attempt was made on the life of that man by some of our dear fellow-countrymen at some paltry election. What the English law couldn't do, the hands of Irishmen tried to do. Yes, we are becoming a practical people."

The lesson was sinking deeply into the mind of the young priest, who was exceedingly perturbed by all that he was hearing and witnessing.

"Clearly, then," he said at length, "the matter stands thus. Whilst we cling to a great idea, we make no progress. When

we do progress, we lose our spirituality,—our great dreams and ambitions. Is there no such thing as combining the two?"

And his pastor had to answer sadly:

"No!"

"You have no faith then, sir, in the new Gaelic League?"

"Old age is not the time for faith or hope," said the old man. "It is the time of regret for lost chances and opportunities. I know all about this League. But just see! They are bringing back the *letter* of the language; but where is the *spirit* of patriotism? The Gaelic League has brought back Cuchullin and Ossian, and Naomh; it might as well have brought back Homer and his Odyssey. But by throwing the thoughts of the young into the far perspective of years, it has overleaped the present. Nay, it has deliberately blotted out the whole of the nineteenth century,—its mighty epochs, '98, '48, and '67; and, by the scorn it has cast upon what it is pleased to call Anglo-Irish writers, it has wiped out from the memory of men such names as Grattan, Flood, Emmet, Tone, Davis, Duffy, Mitchell, Martin, Kickham, and the rest."

"You are giving me electric shocks this morning," said Henry Liston faintly. "You are upsetting all my beliefs and making me a political infidel."

"Don't take all I say for granted," said the old man, with a touching absence of that dogmatism which was an essential element of his character when dealing with theological matters. "I am old in years; older in experiences. But just test what I say? Go into your schools, where the children are learning Irish. Ask them to sing one of Moore's melodies—the swan-songs of dying Ireland. Speak to them of Mitchel or Meagher. Ask them to recite 'Fontenoy' or 'Clare's Dragoons'. They could more easily sing a chorus from Sophocles. I said a while ago that the people had got back their inheritance, and sent their mother to the workhouse. They are now getting back their language to revile all that was noble and sacred in their history. But, you see, I am old. Don't mind me, Henry! Do your best in your own way. I am old; and I cling to dreams of the past. I'd rather have one strand of the rope that hanged these poor boys over there in Manchester than all the 'collars of gold' which the ancient Irish robbed from each other after spoiling the proud invader."

[TO BE CONTINUED.]

Doneraile, Ireland. P. A. SHEEHAN.

Analecta.

ACTA PII PP. X.

I.

AD D. CAROLUM KORZ PRAESIDEM, ET AD SUPREMUM CONSILIUM CONSOCIATIONIS CATHOLICORUM TEUTONUM "CENTRAL VEREIN" IN FOED. AMERICAE CIVITATIBUS.

Dilecti filii, salutem et apostolicam benedictionem.—Consociationem vestram in tuendis communibus religionis vitaeque rationibus studere primum omnium, ut Vicario Iesu Christi sit coniunctissima, facile intelleximus, anno superiore, quum delectam sodalium manum, qui ad Nos, universorum nomine, gratulatum venerant, coram allocuti sumus. Id ipsum agnoscimus nunc ex eis litteris, quas dilectus filius Fridericus Hoenighausen, e decuria consociationi moderandae, curavit ad Nos perferendas: quibus, allato conventus Brooklyniensis exemplo, certiores Nos facitis de iis, quae in omnibus vestris conventibus haud ita pridem, per solemnia Iubilaei Nostri, consulta sunt. Equidem istas vel gratulationes, pietatis atque studii plenas, vel pollicitationes summi erga Nos obsequii et fidei libenti gratoque accipimus animo; vobisque, quod Nobis, hac mole molestiarum afflictis, ita studetis esse solatio, gratias et agimus et habemus. Simul autem, ut constanter in ista voluntate permanere, atque, uti instituistis, christianae officia

vitae servare possitis, divinam vobis opem magnaeque Dei Matris patrocinium imploramus. Ipsa enim adiuvante, quae sapientiae sedes est et interemptrix haeresum, vobis licebit, cum in omnibus rebus digne retinere professionem catholicam, tum praesertim sobolem ab illecebris errorum et corruptelis, quibus circumfusa est, praestare immunem, atque adeo sancte recteque educere. Auspicem vero divinorum munerum, ac testem paternae benevolentiae Nostrae, vobis, dilecti filii, consociatisque universis et singulis apostolicam benedictionem amantissime impertimus.

Datum Romae apud S. Petrum, die VI Martii MCMIX, Pontificatus Nostri anno sexto.

PIUS PP. X

II.

AD R. P. IOANNEM BAPTISTAM FERRERES S. I., DE EDITIS P. GURY OPERIBUS, EXPOLITIS ET AUCTIS.

Dilecte fili, salutem et apostolicam benedictionem.—Accepimus a dilecto filio, Eugenio Subirana, qui typis ediderat duplex opus Petri Gury, tuis expolitum atque auctum curis, *Compendium theologiae moralis* et *Casus conscientiae;* pro quo quidem munere, quum cupimus ut ei Nostris verbis gratias agas, tum tibi de fructu doctrinae tuae gratulamur. Videmus enim, te laudibus peritorum ornari, quod auctoris, merito celebrati, libros eo melius accommodaveris ad haec tempora in usum vel disciplinae vel sacri ministerii. Etsi autem certis in rebus proprie commodum spectasti sacerdotum ex Hispania et America Latina, ceterum tamen videris omnium, qui rite criminum confessiones excipiunt, utilitati servisse: idque maxime, novarum accessione quaestionum, in quibus saepe poenitentiae administri haerere solent. Quare, et de confecto opere te amamus, et optimis cleri studiis prodesse scribendo pergas hortamur. Auspicem vero divinorum munerum, ac testem benevolentiae Nostrae, tibi, dilecte fili, itemque pontificio officinatori librario, quem memoravimus, apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum, die VII Martii MCMIX, Pontificatus Nostri anno sexto.

PIUS PP. X

S. CONGREGATIO S. OFFICII.

I.

DECRETUM QUO SACERDOS ROMULUS MURRI NOMINATIM AC PERSONALITER EXCOMMUNICATUR, ET DECLARATUR VITANDUS.

Sacerdotem Romulum Murri e Firmana dioecesi, erronea ac seditiosa in Ecclesia Dei scripto et verbo disseminantem, ecclesiastica auctoritas, paternis monitis et medicinalibus etiam poenis, ad saniores sensus iterum iterumque revocare non omisit. Ipse vero, nihili haec omnia pendens atque in censuris temerarie insordescens, pervicacis rebellionis exemplum seipsum fidelibus praebere non destitit. Quare, ne ex longiori mora scandala inter ipsos fideles invalescant, suprema haec sacra Congregatio sancti Officii, de expresso SSmi D. N. Pii Papae X mandato, in praefatum sacerdotem Romulum Murri, novissimae peremptoriae canonicae monitioni obfirmata contumacia refragantem, sententiam maioris excommunicationis nominatim ac personaliter pronunciat, eumque omnibus plecti poenis publice excommunicatorum, ac proinde vitandum esse, atque ab omnibus vitari debere, solemniter declarat.

Datum Romae, ex aedibus S. Officii, die 22 Martii 1909.

L. * S.

ALOISIUS CASTELLANO, *Notarius.*

II.

DE BENEDICENDIS PUERI IESU NUMISMATIBUS, IISQUE INDULGENTIIS DITANDIS.

SSmus D. N. D. Pius divina providentia PP. X, in audientia R. P. D. Adsessori S. Officii impertita, sacerdotibus universis, tum saecularibus tum regularibus, rite facultate pollentibus benedicendi coronas, rosaria, cruces, crucifixos, parvas statuas ac SS. numismata eisque adplicandi indulgentias apostolicas nuncupatas, potestatem quoque fecit adnectendi SS. numismatibus, quae imaginem infantis D. N. Iesu Christi praeseferunt, etiam indulgentiam quinquaginta dierum, defunctis quoque adplicabilem, toties a christifidelibus lucrandam, quoties ipsi, corde saltem contrito ac devote aliquod ex huiusmodi numismatibus deosculantes, invocationem *Sancte puer*

Iesu, benedic nos recitaverint; nec non plenariam indulgentiam ab iis acquirendam, qui unum ex memoratis numismatibus in mortis articulo deosculati fuerint, simulque, confessi ac sacra communione refecti vel saltem contriti, sanctissimum Iesu nomen ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.—*Die 18 Martii 1909.*

L. * S.

ALOISIUS CAN. GIAMBENE, *Substitutus pro Indulgentiis.*

III.

CONCEDITUR INDULGENTIA ANULUM CARDINALIUM ET EPISCOPORUM DEOSCULANTIBUS.

SSmus D. N. D. Pius divina providentia PP. X, in audientia R. P. D. Adsessori S. Officii impertita, universis christifidelibus, corde saltem contrito ac devote, anulum EE. PP. Cardinalium vel RR. PP. Archiepiscoporum et Episcoporum deosculantibus, indulgentiam quinquaginta dierum, defunctis quoque adplicabilem, benigne concessit. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.—*Die 18 Martii 1909.*

L. * S.

ALOISIUS CAN. GIAMBENE, *Substitutus pro Indulgentiis.*

S. CONGREGATIO RITUUM.

I.

DECRETUM QUO INSTITUITUR COMMISSIO ŒCONOMICA PRO SOLEMNI CANONIZATIONE BB. IOSEPHI ORIOL ET CLEMENTIS HOFBAUER.

Sanctissimus Dominus noster Pius Papa X, summopere cupiens ut canonizationis proxime adventurae solemnia cum omni decore celebrentur, in audientia habita, subsignata die, a subscripto sacrae Rituum Congregationis Secretario, constituere dignatus est Commissionem, quae, speciali munere praestituto, oeconomica appellatur; eamque constare voluit ex infrascripto Cardinali sacrae Rituum Congregationi Praefecto, tamquam Praeside, et Rmis Dnis Protonotario Apostolico,

Promotore sanctae Fidei, Praefecto apostolicis caeremoniis, Assessore ac Subpromotore, Substituto, ac subscripto Secretario, necnon Praelato qui causarum Postulatoribus est praepositus. Contrariis non obstantibus quibuscumque. Die 10 Febr. 1909.

L. * S. Fr. S. Card. Martinelli, *Praefectus.*

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

II.

Specialis indulgeter Modus purificandae Pyxidis in Leprosorum Hospitiis.

Mathias Raus, congregationis SS. Redemptoris superior generalis, SS. Rituum Congregationi ea quae sequuntur humillime exposuit, nimirum:

In Vicariatu Apostolico Surinamensi, quem S. Sedes provinciae nostrae Hollandicae commisit, duo exsistunt leprosorum hospitia, quibus sacerdotes nostri curam spiritualem impendunt: quo in caritatis exercitio, iam quatuor ex patribus lepram ipsi contraxerunt, et mortui sunt. Quum igitur tantum sit contagionis periculum, quod et medici agnoscunt, opportunum esse videtur, ut etiam in purificanda sacra pyxide maximae adhibeantur cautelae. Hactenus patres nostri, servatis rubricis, purificationem illam perfecerunt, sumptus minutis particulis, quae forte remanserant. In his vero facile est, ut reperiantur fragmenta, quae labia et salivam leprosorum tetigerint. Haec quam ita sint, idem orator Sanctitati Vestrae supplicat, ut sacerdotes nostri, tum in praedictis, tum in aliis forte erigendis leprosorum hospitiis, abstinere possint a sumenda sacrae pyxidis purificatione: quae reposita per octo aut quindecim dies in tabernaculo, dein in sacrarium infundatur.

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis liturgicae, reque accurate perpensa, ita rescribendum censuit: Paretur super altari vasculum cum aqua et suppa seu gossypio, in quod vasculum purificatio pyxidis, modo solito peragenda, immittatur, eaque quamprimum fieri poterit, in sacrarium iniiciatur.

Atque ita rescripsit ac indulsit, die 19 Februarii 1909.

L. * S. Fr. S. Card. Martinelli, *Praefectus.*

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

III.

INDULGETUR BREVIS QUORUNDAM ALTARIUM FIXORUM RECONCILIATIO, QUORUM MENSA CUM SEPULCRO RELIQUIARUM PERMANSIT.

Rmus Dnus Alfridus Williez, Episcopus Atrebaten., sacrorum Rituum Congregationi reverenter exposuit, in sua dioecesi nonnulla haberi altaria fixa, quae pristinam consecrationem amiserunt, quia tabula separata fuit a basi. Sed quum in casu non fuerit apertum sepulcrum reliquiarum, idcirco idem Rmus Episcopus orator postulavit, utrum sufficiat sancto chrismate inungere coniunctiones mensae cum basi in quatuor angulis, recitatis duabus orationibus *Maiestatem tuam* et *Supplices te deprecamur,* iuxta Pontificale Romanum?

Et sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita Commissionis liturgicae sententia, reque sedulo expensa, rescribendum censuit: Affirmative, de speciali gratia, ad mentem decreti n. 3829 *Gnesnen.,* 8 Iunii 1894, ad I.

Atque ita rescripsit et indulsit, die 12 Martii 1909.

L. * S. Fr. S. CARD. MARTINELLI, *Praefectus.*

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

IV.

URBIS ET ORBIS.—ADPROBANTUR LITANIAE IN HONOREM S. IOSEPH SPONSI M. MARIAE V.

Sanctissimus Dominus noster Pius Papa X, inclytum patriarcham S. Ioseph, divini Redemptoris patrem putativum, Deiparae Virginis sponsum purissimum, et catholicae Ecclesiae potentem apud Deum patronum, cuius glorioso nomine a nativitate decoratur, peculiari atque constante religione ac pietate complectitur. Hinc supplicibus enixisque votis et precibus plurium sacrorum Ecclesiae Antistitum et Praepositorum ordinum religiosorum, praeeunte Abbate generali Cisterciensium reformatorum, libenter obsecundans, suorum Decessorum fel. rec. Pii IX et Leonis XIII exempla, acta et decreta de cultu ipsius S. Ioseph edita, toto animo ac voluntate per hoc novum decretum prosequi statuit. Eapropter, quo omnes et singuli christifideles, cuiusvis sexus, status et condi-

tionis, cum filiali ac religioso affectu ac firma solidaque spe eximias Nazarenae Familiae nutritii et custodis virtutes frequenter recolant ac studiose imitentur, validamque opem, praesenti tempore, humanae familiae ac societati congruentem, iteratis invocationibus ferventer implorent, Litanias in honorem S. Ioseph, sacrorum Rituum Congregationis examini ac iudicio subiectas, atque ab ipsa dignas adprobatione recognitas, de eiusdem sacrae Congregationis consulto, ac referente infrascripto Cardinali Praefecto et Ponente, apostolica sua auctoritate adprobavit; easque in vulgus edi, atque in libris liturgicis, post alias Litanias iam adprobatas, inseri ita indulsit, ut in universa Ecclesia tum private, tum publice, recitari et decantari valeant. Insuper eadem Sanctitas Sua omnibus et singulis christifidelibus has Litanias in honorem sancti patriarchae Ioseph persolventibus, tercentum dierum indulgentiam, semel in die lucrandam, et animabus in expiatorio carcere detentis etiam applicabilem, benigne concessit. Contrariis non obstantibus quibuscumque. Die 18 Martii 1909.

L. * S. Fr. S. Card. Martinelli, *Praefectus.*

✠ D. Panici, Archiep. Laodicen., *Secretarius.*

Litaniae de S. Ioseph.

Kyrie, eleison.	
Christe, eleison.	
Kyrie, eleison.	
Christe, audi nos.	
Christe, exaudi nos.	
Pater de coelis, Deus,	miserere nobis.
Fili, Redemptor mundi, Deus,	"
Spiritus sancte, Deus,	"
Sancta Trinitas, unus Deus,	"
Sancta Maria,	ora pro nobis.
Sancte Ioseph,	ora pro nobis.
Proles David inclyta,	"
Lumen Patriarcharum,	"
Dei Genitricis sponse,	"
Custos pudicæ Virginis,	"
Filii Dei nutritie,	"
Christi defensor sedule,	"

Almae Familiae praeses,	ora pro nobis.
Ioseph iustissime,	"
Ioseph castissime,	"
Ioseph prudentissime,	"
Ioseph fortissime,	"
Ioseph obedientissime,	"
Ioseph fidelissime,	"
Speculum patientiae,	"
Amator paupertatis,	"
Exemplar opificum,	"
Domesticae vitae decus,	"
Custos virginum,	"
Familiarum columen,	"
Solatium miserorum,	"
Spes aegrotantium,	"
Patrone morientium,	"
Terror daemonum,	"
Protector sanctae Ecclesiae,	"
Agnus Dei, qui tollis peccata mundi,	parce nobis Domine.
Agnus Dei, qui tollis peccata mundi,	exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi,	miserere nobis.

V. Constituit eum dominum domus suae.

R. Et principem omnis possessionis suae.

OREMUS

Deus, qui ineffabili providentia beatum Ioseph sanctissimae Genitricis tuae sponsum eligere dignatus es: praesta, quaesumus; ut quem protectorem veneramur in terris, intercessorem habere mereamur in coelis: Qui vivis et regnas in saecula saeculorum. Amen.

V.

DECRETUM SEU INSTRUCTIONES DE CANTIBUS CONCINNANDIS EDENDISQUE AD OFFICIA PROPRIA ALICUIUS ECCLESIAE VEL INSTITUTI.

Sacra Rituum Congregatio necessarium atque opportunum iudicavit, quasdam instructiones seu leges circa cantus concinnandos atque edendos, Officia propria alicuius ecclesiae vel instituti respicientes, statuere ac evulgare. Quae quidem instructiones seu leges, in audientia diei 24 vertentis mensis

martii a sanctissimo Domino nostro Pio Papa X approbatae ac sancitae, sunt quae sequuntur:

1.° Praeter cantus, qui in editione vaticana habentur, alii exstant non pauci, qui, quum et ipsi ad usum liturgicum, licet peculiaris tantum loci, pertineant, propterea omnino debent (decr. 11 Aug. 1905, V, VI) ad formam gregorianam concinnari, aut certe reduci, ut inde possint sacrorum Rituum Congregationis approbatione muniri.

2.° Istiusmodi cantus, quamvis non universam spectant Ecclesiam, nihilominus in potestatem cedunt Sedis Apostolicae, quae eos approbando facit suos, ac pleno prorsus iure potitur de forma usuque eorum admittendis, tollendis, limitandis et ita quidem moderandis, ut cantus etiam proprii singularum ecclesiarum cum typicis et inter se concordent.

3.° Nec tamen ista suprema Sedis Apostolicae potestas super liturgicas cantilenas impedit, quominus firma maneant possessoribus consueta proprietatis iura, scilicet:

(*a*) Ordinario, super ecclesiae suae Proprium, sumptum quidem universe; minime vero in partes, nisi omnino speciales;

(*b*) auctori vel editori primo, si agatur de melodiis vel de aliquo Proprio cuipiam ecclesiae non reservatis, ut esset v. g. *Kyrie* in Ordinario Missae extra editionem typicam approbatum, aut Proprium regionale; quae tamen, decennio elapso, publici iuris fiant, salvo semper Sedis Apostolicae dominio.

4.° Praedictorum autem iurium usus sic temperetur, ut nullus Ordinarius, auctor vel editor obstare queat, quominus alii, si conditiones infra notatas impleant, aliquem cantum proprium, suo verborum contextu, ut par est, instructum, typis pariter evulgent.

5.° Quivis editor, cantus huiusmodi typis mandare cupiens, ad id admittatur a legitimo possessore, dummodo huic fidem faciat: (*a*) de sufficienti ad rem perficiendam facultate et peritia; (*b*) de praestanda eidem possessori debita remuneratione, cuius scilicet pretium excedere nequeat duplum expensae ad primam confectionem requisitae.

6.° De moderatoribus supremis alicuius religiosi instituti idem valeat quod supra de Ordinariis sanctitum est, peculi-

aribus tamen servatis privilegiis a Sancta Sede antehac concessis.

Contrariis non obstantibus quibuscumque. Die 24 Martii 1909.

L. * S. Fr. S. Card. Martinelli, *Praefectus.*
✠ D. Panici, Archiep. Laodicen., *Secretarius.*

ROMAN CURIA.

Appointments.

Official announcement is made of the following Consistorial nominations:

27 February: Mons. P. Julius Joseph Cenez, of the Congregation of the Oblates of Mary Immaculate, nominated by Apostolic Brief, Titular Bishop of Nicopolis and Vicar Apostolic of Basutoland.

18 March: Mons. John Farrelly, Spiritual Director in the North American College, promoted by Pontifical Bull to the episcopal see of Cleveland.

The Secretariate of State, with the endorsement of the Holy Father, makes the following appointments:

14 March: Mons. Giovanni Ferro, Assistant Prefect of Studies in the S. Congregation of the Council.

20 March: Mons. Gabriel Colatei, Auditor of Nunciature at the Apostolic Delegation of Colombia.

P. Benedetto Ojetti, S.J., Consultor of the S. Congregation of Rites.

Pontifical Honors.

15 March: The Rev. Francis Neissens, of San Antonio Diocese, promoted to the dignity of Domestic Prelate.

16 March: Mons. John Joseph McCann, of the Archdiocese of Toronto (Canada), promoted to the dignity of Domestic Prelate.

23 March: The Rev. Francis Xavier Feuerstein, of the Diocese of Sioux City, promoted to the dignity of Domestic Prelate.

Mr. Stuart A. Coates received the Commenda of the Order of St. Gregory the Great.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE PIUS X: 1. Letter thanking the President of the German *Central Verein* in the United States for the attachment shown to the Holy See in the celebration of the Jubilee festivals by the different branches of the association.

2. Letter of appreciation to P. John Bapt. Ferreres, S.J., editor and annotator of Gury's theological works.

S. CONGREGATION OF THE HOLY OFFICE: 1. Publishes decree of excommunication of the priest Romulus Murri.

2. Attaches indulgences to medals of the Holy Child Jesus, together with faculty of blessing them.

3. Grants indulgences for the practice of kissing the episcopal ring, as a mark of respect for authority.

S. CONGREGATION OF RITES: 1. Appoints a commission to superintend the solemn rites of canonization of Blessed Joseph Oriol and Blessed Clement Hofbauer.

2. Approves a method of purifying pyxes in which the Blessed Sacrament is carried to the lepers in their hospitals.

3. Sanctions a form of reconciliation of an altar which had been profaned by the separation of the bases from the *mensa*.

4. Approves an authentic Litany of St. Joseph.

5. Instructs the publishers of the Gregorian chant books regarding the publication of proper offices.

ROMAN CURIA announces a number of Consistorial appointments and pontifical honors.

DEVELOPMENT OF THE LITURGICAL LANGUAGE.

In connexion with the discussion concerning the use of the vernacular in the Liturgy, it is interesting to note what the versatile Jesuit, Father Hull, editor of the Bombay (India) *Examiner* has to say. He maintains the practical necessity of the Latin as the means of unifying the service of the Mass. But he takes account of the question of development in the

use of the liturgical language, and thus opens up that broader view of the subject which it is necessary to hold in order to judge fairly as to the need, under particular circumstances, of an adaptation apart from the general rule. Answering the question: Why is Mass said in Latin? the writer quotes the answer given by Cardinal Gibbons in his *The Faith of our Fathers:* "When Christianity was first established, the Roman Empire ruled the destinies of the world. Pagan Rome had dominion over nearly all Europe and large portions of Asia and Africa. The Latin was the language of the Empire. Wherever the Roman standard was planted, there also was spread the Latin tongue; just as at the present time the English language is spoken wherever the authority of Great Britain or of the United States is established.

"The Church naturally adopted in her Liturgy, or public worship, the language which she then found prevailing among the people. The Fathers of the early Church generally wrote in the Latin tongue, which thus became the depository of the treasures of sacred literature in the Church."

Father Hull continues:

The popular view which is reflected in this passage has always interested us, so we must be excused for a discourse somewhat longer than the importance (or unimportance) of the matter might demand. Let us take a rough survey of the distribution of languages at the time of Christ and for two or three centuries after. Latin *as a vernacular* was confined more or less to Central Italy. In Northern Italy, Gaul, and Spain there was a kind of Celtic; in Germany, Teutonic; in Marseilles, Lyons, Southern Italy, and Sicily, Greek; in Northern Africa, Punic and Greek. Greek was of course the vernacular of Greece, Thessaly, Macedonia, and Asia Minor. Aramaic prevailed in Palestine. The conquest of Greece had brought Greek into the Roman Empire through two channels. Among the educated it was taken up as a language of culture; among the lower classes it was spread by the multitudes of Greek slaves. Latin remained the official language of religious worship, the law, the army, and the government; but Greek became almost the *lingua franca* of

the Empire—a language which every Roman was supposed to know. In most of the distant provinces Greek was spread, rather than Latin. The Jews of Palestine spoke Greek. The Jews of the dispersion spoke Greek. Hence the Septuagint translation of the Old Testament. Hence the New Testament was written in Greek, even the Epistle to the Romans. Again, the first Fathers of the Church all wrote in Greek—Ignatius of Antioch, Polycarp of Smyrna, Hermas (writing for Roman readers), Pseudo-Barnabas, Justin Martyr, Aristides (addressing the Emperor), Irenaeus of Lyons, and Hippolytus refuting the Gnostics, Clement of Rome writing to the Corinthians, Sotor of Rome ditto. In fact all the Popes of the first two centuries seem to have written Greek if they wrote at all. The original Roman liturgy is supposed to have been in Greek; and the Apostles' Creed, as it is called (apparently the Roman baptismal creed), was also in Greek. The first of the Latin-writing Fathers is Tertullian (circa 200 A. D.), and he was an African. In fact Africa seems to have been the place where Latin was chiefly kept up, at a time when it was practically neglected in Italy itself.[1] The need for a Latin Bible was first felt in Africa, where the original of the so-called Itala is supposed to have been made before it was carried over into Italy. As regards the West, there is no doubt that the higher class natives of Gaul and Germany and Britain cultivated Latin (and not Greek); and that partly through this, and partly through the settling down of the soldiery, Latin became an important element in the modification of these languages. But on the whole it seems true to say that at no time was Latin "the language of the Empire" in the sense of a universal *lingua franca*. This is far more true of Greek, but not strictly true of either.

The initial adoption of a Greek liturgy at Rome was obviously due to that being the prevalent language there. Similarly the introduction of a Latin liturgy in its place, perhaps in the second or third century, was due to the revival and prevalence of Latin in Rome. But when we inquire why the Latin liturgy was spread over the whole Western Church, this seems to be accounted for, not on any reflex principle of adopting the lan-

[1] Even the Sibylline books were written in Greek. Many of the Roman writers cultivated both tongues.

guage of the people, still less because Latin was the language of the Empire—for it was not. It came about, we think, chiefly from a concatenation of circumstances which practically made any other alternative impossible.

In the first place, the great centre of Western missionary enterprise was Rome itself; or, at any rate, the clergy who went out missionizing were always in the first instance men who were accustomed to saying Mass in Latin. Their preaching had to be done by interpreters till they picked up the local vernaculars for themselves. The making of a vernacular liturgy was very difficult. At first the language was not well enough known; then when it became known, it was too crude and wanting in words; finally, it was too fluctuating. Some attempts were made, but without much success; and so in the end the clergy, who had been carrying on the offices in Latin according to their custom, continued to do so—letting the people make the best they could of it, and aiding them by suitable instructions as to what was going on. Latin became a *lingua franca* of Western Christendom for similar reasons—because the clergy were practically the only educated men; because the only language common to the clergy everywhere was Latin; because it was the only stable language in a time of chaos; because it was the language of the ecclesiastical writers, and because it was the only means of communication between the bishops and Rome. The stereotyping of Latin in the liturgy and literature thus came about, not from any purpose of taking up the language of the people, but rather through the practical necessity of the case, and from simple common-sense recognizing that necessity, and conforming to it.

HAS DR. CAMPBELL'S PLEA BEEN ANSWERED?

To the Editor THE ECCLESIASTICAL REVIEW.

I am persuaded that your readers are deeply interested in the question of a vernacular Liturgy and that many of them have a feeling that Dr. Campbell's plea has not been answered. It was perhaps to be expected that an idea so much at variance with what we have grown to regard as the inevitable course of things could, with difficulty, at first, find lodgment, in its entirety, in our apprehension. Besides, our early surroundings and training and, later, certain polemical reasons for the use of Latin

which have a perennial life in pulpit and press, and which, in turn, taken up by ourselves, do such service in the same cause that it would be ungenerous to question them; these have all contributed to the formation in us of a habitual feeling, or persuasion, that the Faith is in some way involved. So that it is not surprising if some, like brave soldiers aroused by a night attack, have rushed to the front without arms or armour to second their good will. It is to be regretted that sufficient time was not taken to realize that the article which precipitated this discussion gave evidence of careful research and mature deliberation; that at the very lowest estimate, it had rescued the causes of the vernacular from the category of forejudged issues, and had taken notably from the prestige of certain considerations favoring the Latin, any one of which hitherto would have been regarded by many as an unanswerable climax to an academic *in tribus*. Of course each writer was free to choose his own way of giving his own impressions; but from the reader's point of view it would have been more satisfactory to see an exposition of some of the really overwhelming arguments suggested or implied in deprecating the purpose of formal refutation. One remarks, too, a certain attitude of impatience on the part of your reviewers toward the very idea of a vernacular Liturgy, as if it were altogether an innovation and suspect at sight, whereas it is backed by nearly ten centuries of the Church's practice and looks only to a restoration of the conditions in which and through which she has worked her most notable triumphs in the cause of civilization.

It may not be altogether superfluous to point out that there was no question of changing the Church's official language, nor yet the language of ecclesiastical studies; so that the clergy, were the liturgical language changed, would be supposed to know their Latin as before. This, it appears to me, puts the opposition raised on the ground of unity somewhat out of face. A language is certainly a bond of unity among those who understand it, but as between them and those who do not it is a stumbling-block; and Dr. Campbell was concerned with the case of the laity. What is meant probably is that an argument may be drawn from our community of liturgical language to establish the fact that we are united—a fact which nobody denies; and Father Hendriks unconsciously confesses as much where he

points out the English pastor's opportunity of explaining to his congregation "the unity which is brought about by the use of Latin as the liturgical tongue." If the feeling of unity sprang spontaneously from the nature of the case, there were no need of explaining. Does not the suggestion imply that what is said on the score of unity, when it does not chance to belong more properly to the note of Catholicity, is not a vital appeal to the sentiment of the faithful at all, but a polemical survival from conditions now no longer existent? When Latin was the language of the *orbis terrarum,* the use of it proclaimed one Roman, and, later, Christian. Were it still the language of all, or of most Catholics, the common use of it would foster the bond of fellowship in Faith, and be, of course, anathema to unbelievers. But as it is a language to only an extremely small fraction of them, and is, nevertheless, held up like a blind between them and their dearest interests, the natural consequence (which fortunately among us is forestalled by considerations of more unequivocal tendency) would rather seem to be toward creating an impression of caste, and cabal, and raising up a condition of aloofness which a crisis might convert into antagonism. We say that the French clergy did not go out to their people and so lost them. But the same kind of social separateness is observed in Syria, for instance, where the people love their clergy. There the Liturgy is a bond. The American priest's well-known interest in all the interests of his people, his leadership in every social good, enable him to bear the discount which an uncomprehended language takes of his ministrations. There are however ideas stirring the people among whom our work lies, and it must be confessed that they are not always of a tendency toward fuller understanding of our aims. Our true mission to them is expressed in the language of the Church with an appeal that should check the beginnings of estrangement. What if the appeal does not reach them? What if the ground-swell should become a wave, the wave a billow? What if some heated demagogue, the malign arbiter of a fateful hour, should put into burning words the low mutterings of many blinded hearts, and reject the social leadership, which is ever on the side of law and order, as an exoteric device to hold men under the sway of our esoteric mummeries? The vision begins to resemble an obsession; but History has lessons almost as grotesque.

I do not think the idea of the Church's unity is a present or an impressive one to the minds of Catholics. What does give them a comforting reassurance, however, is to see for themselves that there really are brethren from all parts of the earth and of all tongues, speaking with them the *magnalia Dei.*

On the feast of the Epiphany priests of every liturgical tongue who may chance to be in Rome may be seen saying Mass in the Church of the Holy Magi in the Urban College. I do not know how the sight may have effected others, but, for my own part, I am bound to confess that, as my attention ran from one to another, Ruthenian, Greek, Copt, Malabari, Syrian, Maronite, Armenian, the sense of the Church's Catholicity came upon me in a tide. I did not even advert to the considerations by which, the day before, the professor of Liturgy had enforced the claims of Latin as a symbol, and in some degree a preservative, of that Catholicity: I was in the presence of conditions which he who first framed the argument did not foresee. I am afraid that some of your readers have an impression that these things are merely tolerated by Rome, *propter duritiam.* I cannot speak with absolute certainty at present, but I was told then by many who seemed to know, that Leo XIII was well pleased especially with the multiplicity of tongues, that he encouraged it despite the Latinizing zeal of some to whom the sound of an uncomprehended language, whatever it might be academically and for others, was, practically and for themselves, intolerable. I assume that the Holy Father was acquainted with the happenings at Babel and on Pentecost. Here, of course, some may consider it apposite to observe that Catholicism does not flourish in the East: to me it seems a miracle that it subsists at all in face of the persuasion that lay in the swords of Persian, Arab, Egyptian Mongol, Bulgar, and Turk.

Last Friday the choir sang the *Improperia* and the people remained in obedience to a feeling of obligation, a little wearied with the length of the " functions ", but resolutely offering, let us say, the sacrifice of their understanding. Later I rendered the second part into rough English for one who had assisted in the morning, and I was not surprised to observe that a silence fell upon us both and that tears were in his eyes: " I have scourged the Egyptian and the first-born of his land for you, and you have handed Me over to be scourged, . . . I have given to you a

royal sceptre; and you have given a crown of thorns to My brow. My people, what have I done to you, or what hardship have I put upon you? answer Me." I would ask your readers, whatever their knowledge of the history of Liturgy may be, to look once more at the *Improperia* and answer to themselves whether they really believe that the Church which gave that Liturgy intended it to be directly understood of the people or not. It is mere petulance to endeavor to make it appear that translations, even in ideally favorable conditions, can be any substitute for direct apprehension. But our conditions are somewhat mixed at best, and the mass of our people feel that they are doing reasonably well when they give the services what attention is necessary to satisfy the obligation. These we wish to strike into reverence, to kindle unto knowledge, and to move to penitence; and the Church's Liturgy is directed to these ends.

If any one has had the antiquarian curiosity to read such medieval chroniclers as William of Tyre or Raoul de Caen, he must have been struck with the evidence everywhere recurring that the entire army of Godfrey of Bouillon had a very considerable knowledge of the Latin psalmody and of the hymns of the Liturgy; so extensive indeed that they seemed always able, on occasion, to select something most appropriate and swell it in full chorus. How did that host, of all conditions, not one in one hundred of whom could read, come by a knowledge so vital that it seems to have been the chief disciplinary agency among them and rushed spontaneously to expression in every crisis; a solace in disaster, a comfort in tribulation, a voice that roused them from temporary forgetfulness, and a trumpet-call in the hour of battle that made them terrible as the wrath of God? Latin was not then the language of France, but the time was not yet far past when it had been so. Four, or five, or six centuries earlier, as might be, the Church had met the half-Romanized fathers of the crusaders, speaking her Latin to them to whom it was rapidly becoming the language of social life, drawing them to her worship in temple and monastery, in court and camp, and holding them up to high thoughts by the power of the new truth that came direct to them in the language of her offices and her sacrifice. The majesty of Roman Law could not restrain them, but the majesty of God as they apprehended Him in the language of Liturgy seized upon their imagination and

made it Christian; so that before the period of the Crusades the battle of European civilization had been fought and won, while the language of the Liturgy, which was the most powerful agency in the struggle, was Latin and vernacular. When we recall the frequency with which the occasions of liturgical ceremonial recurred and the splendor with which they were celebrated in the period of which I speak, to say nothing of the private oratories in the homes of the rising feudal lords, and the long liturgical readings in which these households joined under the lead of the chaplain, we can readily grant that the language might continue to be understood in the unchanging formularies and the comparatively restricted vocabulary of the traditional worship for generations after it had ceased to be the language of social intercourse.

The Catholic historian does not need to be reminded that we are speaking of a glorious period of the Church's struggle, when she showed a prudence, an energy, and a high courage proportioned to the magnitude of the crisis which evoked them. It was only after Latin ceased to be understood of the people, and when that impression of cabal of which I have spoken was no longer offset by unity of supplication, that satirical laymen and renegade monks dared to parody the Church's ceremonies to the ignorant and indifferent mob, and found the career of a blasphemous jongleur a ladder to notoriety and a means of livelihood.

At the very time when the Church in Gaul was speaking to its people in a vernacular Liturgy and fast moulding them into the leaders of civilization in the West, Caedmon, across the Channel in the secluded island of Britain, where Latin was never vernacular, was giving his people, of the same stock, what we may call a translation of the liturgical sources, in which the natural interest was eked out with no small measure of poetic charm and the mnemonic devices of assonance and alliteration. But when we call to mind that in five centuries or so from the beginning of the struggle the Latinized and civilized Norman was called, in charity, to conquer the islesmen in order to save them from themselves, we shudder at the thought of what might have been the fate of Europe had the Church gone out to meet the "wandering nations" with the Greek Liturgy of the two first centuries.

I do not, however, feel prepared to go the full length with Dr. Campbell, though at first sight the middle course seems peculiarly illogical. Yet, if we consider the degrees by which matters have come to the present posture, we shall find the question of the people's participating in the services and that of their understanding them to be in somewhat different cases; and that, whereas the gradual segregation of clergy and people and the transference to the inferior clergy of the part originally taken by the latter was brought about under the Church's eye, within the power of her authority to correct, and hence with more likelihood of being according to her ideal, the loss of understanding on the part of the people was contrary to her ideal, as the words of her Liturgy make plain, was contrary to her desire, and was brought about by the importunate insurgence of the spirit of nationalism in the West while the leaders of Christianity looked forward to the realization of the Holy Roman Empire.

These considerations, while they lead me to regard a vernacular Liturgy as the Church's ideal, to be realized when the time shall appear opportune, prepare me in advance for reservation of the *disciplina arcani* with regard to that portion of the Eucharistic prayer which the Greeks call the anamnesis and epiclesis. Here the priest does something more than resume and offer the prayers of the people, and it seems to me that, at this point, where Faith and reverence begin to be the deepest form of understanding, they had better remain at the door of the tent while he enters the Holy of Holies alone to offer for them the sacrifice to which their action can contribute nothing.

PARROCO DI CAMPAGNA.

FATHER SLATER'S REJOINDER ON STOCKWATERING.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am exceedingly glad that Father Slater has written this rejoinder in the April issue of the REVIEW. It arouses the hope that the question of fair returns on monopolistic investments will ultimately receive somewhat more adequate treatment than it has hitherto received in English or American publications. Before taking up what he has to say on this question, I wish to touch briefly some of his other criticisms, which are

apparently based upon a misunderstanding of the first part of my article in the February number.[1]

1. I did not deny that the morality of stockwatering as regards the investor could be ascertained through accurate knowledge of the practice itself and of the ordinary moral principles concerning fraud, without the aid of any "new proximate principle of justice." What I said in connexion with this phrase was clearly restricted to the problem of the consumer (p. 161). Moreover, it is very doubtful whether the very simple case of stockwatering which Father Slater describes (pp. 481, 482) can be accepted as typical of the institution in America. The greater part of the "water" in our corporations seems to have been given away to directors, promoters, existing shareholders, and other favored persons, or sold to investors who were acquainted with its commercial value and possibilities. Transactions of this sort cannot be adequately solved through the elementary principle of honesty to which Father Slater appeals.

2. Regarding the history of the doctrine on usury, I accept neither the opinions of the economists (presumably men like Endemann and Neumann) to whom he alludes, nor the ridiculous and awful consequences that he deduces from my "theory of development" (pp. 482, 483). In all charity, let me say that I do not understand the function of those two paragraphs in Father Slater's article. To say the least, they are unnecessary; to say the full truth, they seem to contradict that promise of "due courtesy" in the first paragraph of his paper, and they are not called for by anything in mine. I asserted that the usury-doctrine exemplified the necessity of formulating new and specific principles from old and general principles to fit new concrete facts. Only this, and nothing more. Father Slater

[1] I willingly except from the list of "condemned authors" the names of Lehmkuhl, D'Annibale, and Mueller, especially the first, whose volumes were my text-book as a student. I also admit that their works "would do credit to any age of the Church," *as manuals*. Yet neither these nor any other recent writer seems to have produced a comprehensive special treatise applying the principles of moral theology to contemporary industrial practices after the thorough fashion of some of the older writers. What modern theologian has, for example, discussed the moral aspect of the joint-stock corporation as adequately as Molina or Lugo dealt with that form of business association known in their day as *societas*?

himself illustrates this necessity when he declares that, owing to a change in "facts and circumstances," money is now equivalent to capital, and has a use for which rent may be charged. He therefore asserts the new specific principle that interest is lawful on a substance which is equivalently capital. He would search the literature of the Middle Ages in vain for any such principle, for the very good reason that no such substance then existed. He would find too that the title of *damnum emergens* was rather generally recognized by theologians during the later Middle Ages, but he would find no general acceptance of the title of *lucrum cessans* before the beginning of the sixteenth century.[2] The use of money as capital had become more frequent by that time. The *general* doctrine of interest is doubtless the same to-day as in the thirteenth century, but the *specific* formulation or application of it differs in so far as present industrial conditions are different. More than this I did not assert in my "theory of development," and it is difficult to see how any moral theologian could say less, and admit any degree of development in the science. Instead of being "unreal, academic, and doctrinally inadmissible," the "theory" seems obvious, commonplace, and doctrinally innocuous.[3]

3. Father Slater declares that on my own showing, "it is monopoly that injures the consumer and not stockwatering" (p. 485). This is to some extent a matter of terminology. If monopoly sometimes effects this injury through the particular method of stockwatering, precision of expression as well as logic and ethics would seem to justify us in imputing the injury specifically to the method. I admitted, indeed, that stockwatering does not harm the consumer *per se*, but I showed that it sometimes provides the monopolist with the motive and the means to this end. In such cases the actual extortionate prices would not, and sometimes could not, be maintained if the stock were not watered. The prices may, therefore, be truly described as the effect of the stockwatering. Since a practice derives part of its morality from its effects, the morality of stock-

[2] Cf. Van Roey, *De Justo auctario ex Contractu Crediti*, p. 4.

[3] Perhaps it may not be out of place to mention a series of articles on the doctrine of interest both on money and on capital, and on the history of that doctrine, which are at present appearing in the *Catholic Fortnightly Review*.

watering will in these instances be in part determined by this injurious effect upon the consumer. Stockwatering is the specific, monopoly the general cause of the evil. My words, "stockwatering and other monopolistic devices," led Father Slater to say that I seem to regard monopoly as "of the essence of stockwatering" (p. 485).[4] Is not this putting the cart before the horse? If the phrase indicates any essential connexion between the two things, its logical force is rather to make stockwatering of the essence of monopoly. As a matter of fact, it merely implies that stockwatering is one among the various devices by which monopolies obtain excessive prices and profits. So frequently does it produce this result in America that no ethical discussion of it will be adequate to our conditions that does not treat of its relation to the consumer. Undoubtedly the case is not the same in Great Britain.

4. All the matters involved in the foregoing paragraphs are of small importance compared with the specific principle of industrial morality upon which I have based the contention that stockwatering is sometimes unjust to the consumer, and which Father Slater criticizes in the concluding pages of his rejoinder. It is that, "generally speaking investors have no right to more than the competitive rate of interest." For the sake of precision and definiteness, let me say that the phrase, "generally speaking," was and is intended to provide for exceptions; that I did not and do not now attempt to apply the principle universally, but only to those monopolistic concerns whose charges are not regulated by adequate public supervision; and that I am willing to admit a few—a very few—exceptions even in this class of investments. And Father Slater seems willing to apply the principle *practically* to those monopolies that have been formed through unjust means (p. 485). At any rate, the question at issue is quite restricted and clear, namely, whether a monopoly that has not obtained its power through unfair methods, and that is not adequately regulated by public authority, may rightly obtain more than the competitive rate of interest on its actual investment.

The example quoted by Father Slater from my article was

[4] My exact words were, "through stockwatering, the more specific devices of monopoly, or any other form of extortion . . ."

that of a railroad whose normal rate of dividend on the capitalization is equivalent to double that rate on the cost of the property (pp. 169, 170). We have many such railroads here. The United States Steel Corporation, with its millions of "water" and its exorbitant profits on some of its products, furnishes another good illustration. Still another is seen in the Adams Express Company which, according to one of our leading financial journals, pays dividends of ten per cent on its stock, and interest at the rate of four per cent on its bonds, but whose stockholders actually receive two hundred and forty per cent on their investment! In passing, this may be cited as an extreme but very effective example of the actual influence of stockwatering to maintain high prices and to conceal and obtain exorbitant profits. When discussing the railroad, I contended that there was no good reason why the stockholders should obtain, apart from the difference in risk, a higher rate of interest than the bondholders. Father Slater replies that the two things are very different (p. 487). I shall deal with the difference in a few moments. In the meantime I wish to say that they are also similar, and to insist that their similarities are, from the viewpoint of morals as well as of business, more important than their differences. They are similar inasmuch as the rate of interest on loans is determined by the general rate on investments, that is, on competitive investments. It is a commonplace of economics (as Father Slater himself recognizes in his quotation from Cassel in *A Manual of Moral Theology*, p. 518), that interest is paid not for the use of money but for the use of capital. Capitalists regard loans and investments as worth precisely the same, allowance being made for the difference in risk, and put their money into either indifferently. When, therefore, the social estimate determines the fair rate of interest on loans, the "just price for the accommodation," it does not consider the accommodation *per se* and in the abstract, but measures it by the productive power of money when invested as capital. The accommodation derived from loans for consumptive purposes is too vague and varied and has too little importance in the loan-market, to have any perceptible effect in determining the general rate of interest on money. Father Slater's own justification of interest on loans rests on the fact that money is to-day an instrument of production. Why, then, should not the fair

amount of interest on loans reflect the fair rate, as it reflects the actual rate, of interest on capital? Interest on loans and interest on capital would, therefore, seem to be very much alike in cause, in actual rates, and in the opinion of lenders, investors, and the general public.

Against this similarity Father Slater urges the fact that, unlike the lender (the bondholder in a railway), the investor (the stockholder of a railway) is the *owner* of the productive instruments from which his interest is obtained. The stockholders of the railway, or the Steel Trust, or Adams Express Company, or any other monopoly, have a right to the extra interest because it is the product of their property. *Res fructificat domino.* This venerable formula has certainly received a generous measure of development. Originally a legal rather than an ethical maxim, comparatively neglected in the discussion of rent charges, partnership, and the triple contract, during the Middle Ages, it is to-day employed to justify almost every kind and amount of gain from almost any kind of property. As a general proposition it is, of course, true that a man has a right to the *concrete* fruits or product of the thing that he owns and operates. This holds good of a field, a mine, a factory, or a common carrier. But the owner's right to the product is limited by the claims of the other agents of production, the laborers and all other persons who have contributed anything to the making of the product. Until these have been paid the owner cannot call the product his unreservedly. In order to pay them he will, as a rule, sell the product. That part of the selling price which remains to him after all expenses have been met is called by the general name of profit. Economists divide it still further into profits in the strict sense (the return to the business owner for his labor and enterprise), and interest, that is, the earnings on the capital. Now it is this last portion that is called the specific fruit of capital, and to which the maxim, *res fructificat domino,* is applied by way of justification.

The first thing to be noted about this interest (or "profit," if the looser term be preferred) is that it can be called the fruit of artificial capital only by analogy. Such capital is not productive in the vital sense that a man or a field is productive. In the second place, it is impossible to know whether the relative contribution of any kind of capital to the product, is correctly

indicated by its earnings in the shape of interest. Nevertheless even artificial capital is a true partial cause of the product, and interest is the only measure we have of its productivity. Interest is the imputed or interpretative fruit of capital. Such as it is, does it necessarily belong to the capitalist? Perhaps it does, but I have never been so fortunate as to meet with a serious attempt to prove the proposition. Since the proposition is not self-evident, it cannot be established merely through the reassertion of a formula. It seems to me that the capitalist's receipt of interest is no more justified by the right of private property in capital than the right of one man to own all the land of Great Britain, against the will of the nation, is included in the right of private property in land. Property of every kind must be justified by reference to the welfare and claims, individual and social, of men. Now there is nothing in the relations between the capitalist on the one hand, and the laborers and consumers on the other, to show clearly that the imputed fruit of capital, interest, should go to him rather than to them. His inconveniences in saving and his services in permitting his capital to be used, would seem, as Devas said, to be fully compensated by the services of the laborers and consumers in giving his capital a concrete and continuous existence. Neither do I think it can be proved that the capitalist has *not* an intrinsic right to interest. I merely maintain that his right to interest can neither be established nor refuted on individual grounds. So far as I can see, the only adequate justification of interest is the social one, namely, that if it were not paid the community would not be provided with sufficient capital. On this basis, then, the fair interest on capital, the fair earnings of capital, the fair profit of capital, would seem to be the rate that actually evokes sufficient capital, the competitive rate.

This is the argument that I applied and wish again to apply to the case of monopoly. It admits of exceptions; but how can the monopolistic concerns that we are considering be justified as exceptions? Father Slater compares them with the exceptionally fertile field and the exceptionally rich coal-mine. There is no strict parallel. The owners of the field and the mine sell their products at the existing market price, while the owners of the monopoly make their own prices, and impose them upon the consumer. From the fact that the monopolistic corporations

have a right to their products, steel rails, railway services, and express services, it does not follow that they have a right to fix the prices at which these things sell. According to Father Slater's reasoning, they have a right to this "product" of their property because they have the power to take it. At least, he offers no other positive justification. On the face of it, this exercise of monopolistic power looks like simple extortion, and it does not seem to be justified by the statement that a man has a right to the product of his property. Not only is his view without any adequate objective basis, but it is explicitly contradicted by the social estimate. If he is right, the general conviction of mankind from the days of Lysias to our own, that it is immoral for a monopoly to force prices above the customary or the competitive level, has been mistaken. If he is right, the practically unanimous complaint of the legislators, jurists, and people of the United States against monopolistic exactions is without foundation. If he is right, capital forms an exception to the general rule that the fair price of economic goods is measured by the social estimate. If he is right, the accusation that the doctrine of private property takes more account of wealth than of men, and puts the welfare of the capitalist above the welfare of the great majority of the people, has some apparent justification.

Perhaps, however, I am urging Father Slater's argument beyond the limits to which he intended to restrict it. Perhaps his purpose was merely to attack the controverted principle on general grounds, but not to discuss its application to the case of monopoly. This doubt is suggested by a sentence on the last page of his article: "It might be conceded too that if all coal owners were getting 20 per cent profits on their investments they should lower the price of coal, and allow the public to share in their good fortune." This sentence might be interpreted as denying that a coal-mine monopoly (we are favored with one in control of the anthracite field) has a right to more than the competitive rate of interest or profits, or that its receipt of 20 per cent is justified by its ownership of the monopolized property; but the context seems to indicate that neither of these things is meant, and that the consumers' claim to a part of these profits is merely an "indefinite claim," a claim "in equity." Again, it may be that that these owners of the whole supply of coal are

not assumed by Father Slater to constitute a monopoly. In that case the regime of 20 per cent would be so short-lived as to deprive it of any ethical significance. At any rate, the railroad to which I applied the principle at issue was represented in my former article as a monopoly. Since Father Slater cited it in the same connexion, I have assumed in the foregoing pages that he also understood it in this sense. If I have been mistaken on this point I must admit that Father Slater did not discuss the application of the principle to monopoly at all, but merely combated it in general terms. On the other hand, I have defended it as a general proposition, but have not attempted to apply it to any particular case except that of monopoly.

To conclude: the fact that Father Slater, who is a specialist and an author in moral theology, and I, who have spent some years as a teacher of the science, disagree on such a vital and fundamental question as that of the fair rate of interest on capital, seems to indicate that the grievance of the average priest against the current manuals and other sources of light, has a considerable foundation. Again, I do not think Father Slater does my position full justice in the statement: "When a new and hitherto unheard-of principle of morals is enunciated, it is for him who discovered it to prove it sound; it will have no claim on our acceptance merely on the ground that it cannot be proved to be unsound" (p. 486). The principle in question may be new and unheard-of in the writings and discussions of the moral theologians, but it has become almost a commonplace in the public conscience. After several years of investigation, during which it listened to thousands of witnesses from every walk of life, the United States Industrial Commission stated, in the last of its ponderous nineteen volumes, that "the principle is generally accepted at the present time that capital is not entitled to more than a certain fair rate of profits."[5] By "profits" the Commission means the return on capital as such, what in the stricter language of economists is called interest; and the "certain fair rate" is universally interpreted by economic experts, the courts, and the public, as the competitive or prevailing rate. If this principle be new to the moral theologians, the irreverent man in the street might be tempted to exclaim, "So much the

[5] *Final Report*, p. 409.

worse for the moral theologians!" In this connexion these words of the late Abbé Hogan seem pertinent: "Neither can the casuist afford to neglect the warnings of the public conscience. What it condemns he can scarce at any time safely allow; Christian righteousness cannot sink beneath secular morality. This is a wide-reaching principle not always sufficiently kept in view. Casuists who work out their problems on abstract principles are not unfrequently betrayed into concessions which the popular conscience condemns; yet the social conscience is a safer guide in all that concerns human interests, representing, as it does, a general estimate born of daily experience." [6] Did one desire to pose as a prophet, one could safely predict that twenty-five years hence, or earlier, public authority will have brought the control of capital into such complete harmony with the popular theory of just profits on capital that no theologian will think it worth while to defend the contrary. My second objection to the above-quoted sentence of Father Slater is that I did not ask anyone to accept the principle under discussion "merely on the ground that it cannot be proved to be unsound." I defended it by positive arguments, some of which Father Slater noticed, and some of which (for example, the one that dealt with the right to any interest at all) he ignored. In the third place, I offered the principle tentatively, as a theory to fit certain facts. It is not reasonable to ask that a principle proposed in this way shall come forth full-armed with all the power of convincing evidence. A respectable amount of presumption in its favor ought to be sufficient. For the reasons given in my former article and restated in this I think the general principle has this measure of support. In so far as it applies to monopoly, I think it has more than a presumptive value. I have no particular fondness for this principle or theory. Life is too short, truth too sacred, and the social and moral issues involved are too acute and important. If Father Slater can show by specific and fundamental arguments, and not merely by the statement of a general principle which may be variously interpreted, that the principle which I have defended is wrong, he will perform a very important service to all who are interested in the morality of the gains of capital. For the present, however, I cannot

[6] *Clerical Studies*, p. 245.

agree with his closing words, that the principle "has been proved to be unsound."

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CIVIL LEGISLATION AND CATHOLIC REPRESENTATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

I presume the article in this May number of the ECCLESIASTICAL REVIEW on "The Danger of State Legislation," etc., page 545, is from your pen as no name is affixed, and I am quite in sympathy with your general idea.

I have had very many relations with the officials in Public Charities in State and City and have found them willing at all times to accept our requests when possible to do so. It has been my province also, to have something to do with the present educational authorities of this State and have found them ready to give a helping hand to the Religious in our Children's Institutions who have been working to obtain the State Certificate as teachers and in many other directions as well. There are, however, among the education laws of the State some things that are inimical to our interests (a legacy of the past) but in general they are dead-letters so far as present practice is concerned. I know that the highest court's decision in regard to the "Nun's garb" is regarded as very unfair to us, but do we want our Sisters ever to teach in the public schools as such? That they should teach in public denominational schools would be our ardent wish and from this the law would not debar them should we reach that happy issue. By keeping in touch with these officials, as you state in your article, we are able to know beforehand in what direction their action is tending and by what means they are endeavoring to gain the same, and generally to prevent what may be hostile to our interests. "Eternal vigilance is the price of liberty."

I am surprised, however, that the third section of this article contains so much that is not true, and I must say to you that I do hope you will give some consideration to the proper view of the resolutions of the Children's Congress held in Washington of which you speak. You have made them wrongfully the text of a good thesis.

First. I would ask you to read the resolutions in full from which the excerpts on page 551 are taken and if any reasonable Catholic viewing the conditions under which these resolutions were made can find fault with them he should be counseled to see his medical adviser.

Second. These resolutions are general propositions and the spirit from which they emanated should be learned from those who took part in their making and not from any "prominent school man" who knows naught of this spirit and little of the purpose to be gained, the evil to be combated, or the troublous elements considered in their construction. The propositions were indeed useful because of the extensive and varied interests that had to be reached. Some institutions and home placing authorities have been formed at times for private gain. Others have been maintained by the charitably disposed in such manner as to cause most righteous cries of indignation. Such places had to be reached and improved as well as the great institutions where real charity alone prevailed.

Third. All legislation, no matter how just and prudent, will be unfairly used and will be disregarded by unfair minds, and against such interpretation, vigilance and persuasion must be our arms in use. It then becomes a duty for Catholics to keep in close touch with the officials in charge of the fulfilment of such laws to prevent them wrongfully administering them and if necessary to employ energetic measures so that they be compelled to keep in the proper channel.

Fourth. The first excerpt in your article, page 551, is:

> Homeless and neglected children, if normal, should be cared for in families when practical.

This is the sense though not the real wording of the resolutions. Continue with the sentence which immediately follows this in the resolutions—

> The carefully selected foster home is for the normal child the best substitute for the natural home. Such homes should be selected by a most careful process of investigation, carried on by skilled agents through personal investigation and *with due regard to the religious faith of the child.*

Can anything be more fair and just?

The second excerpt is:

> The State should inspect the work of all agencies which care for dependent children.

You notice it is to investigate the manner of finding homes, etc. Experience proves that this should be done by some competent authority to save the defenceless children. The resolution continues:

> Such inspection should be made by trained agents, should be thorough, and the results thereof should be reported to the responsible *authorities of the institution or agency concerned.* This information so secured should be confidential, not to be disclosed except by competent authority.

Is there anything in this resolution that infringes upon the rights of any institution when you consider that this is made for the whole country and for all classes and kinds of home placing work? The State has some rights and the complaints made against institutions at times require some guarantee of citizens of the rectitude of all.

The third excerpt is:

> Educational work of institutions and agencies caring for dependent children should be supervised by State educational authorities.

Will you please take what goes immediately before this sentence in the resolutions:

> It is important that such (dependent) children be given an education which will fit them for self-support and for duties of citizenship, AND THE STATE SHOULD PROVIDE THEREFOR. In order that this education may be equal to that afforded by the schools attended by other children of the community, it is desirable that the education of children in orphan asylums and other similar institutions or placed in families should be under the supervision of the educational authorities of the State.

Is it not only fair and just that the State should supervise, as is stated here, the education of the children when it is paying therefor? It does not say, should control and have under total subjection the education thus given. The end for which the education is to be given is also named (for citizenship), and does not mention anything with regard to religion, which is safeguarded or left entirely to the institutions to give.

From this presentation you will see that the Catholics present at this Congress acted prudently in according with these resolutions and they must regard as a sickly compliment the assertion that "They might have found it difficult to lodge any objection against these propositions."

Criticism can inject constructions entirely foreign to the thought of the subject-matter, but close examination will often find that such constructions have a foundation in personal motives rather than in the exposition of simple truth.

The Congress was called for the purpose of discussing and determining the proper care of dependent children with the result that stress was placed upon the parental or foster homes as the proper place for children and that institutions were to be regarded chiefly as temporary shelters to bridge them from parental to foster homes. Of the whole 93,000 children in all charitable institutions of the United States, over 60,000 are in Catholic institutions. Consequently, we had a deep interest in the proceedings of the Congress.

To the credit of the President let it be said that he would not issue the call for it until assured of the coöperation of Catholics interested in that charitable work.

D. J. McMAHON, *Supervisor of Catholic Charities.*
New York City.

It is plain from Monsignor McMahon's letter that we have given offence. This was entirely beyond our intention, and we sincerely apologize for unconsciously having tendered "a sickly compliment" where we meant to indicate genuine excuse. As for the assumption that our brief reference to the Children's Congress betokens ignorance of the full text of the Resolutions adopted, we need hardly say that it is unfounded. The complete Report of the proceedings was before us at the time of writing, and we should not have ventured to comment upon the matter, however briefly, without such precaution. What we quoted sufficed to illustrate our main thesis, and how correct and true that thesis is becomes even more plain from a study of Monsignor McMahon's criticism. For this we thank him.

As our correspondent points out, there is an addition to the resolution which proposes a law to the effect that "homeless and neglected children, if normal, should be cared for in families when practical." The added recommendation suggests that the foster-home be carefully selected, and that this selection be made by "skilled agents, through personal investigation, and with due regard to the religious faith of the child." The last clause is important; but as there is question here of positive laws to be enacted in regard to matters of great interest to citizens who have very definite convictions in respect of the religious faith of the child, we should ask that such a clause be made a condition of the law, and not merely a recommendation. Students of civil jurisprudence and especially of "concordats" know what the difference means. The law says: the child shall be fed and clothed and trained in useful tasks; and if the "skilled agent" after "personal investigation" thinks the child requires religious training, the State recommends that due regard be paid to such need. But we Catholics, basing our reasonings upon sound ethical principles, ask that the law give us a guarantee that the child will be not merely fed and groomed, as any high-bred animal is, whose instincts we think well to develop to useful and pleasant purpose, but also that it be given full opportunity to nourish its spiritual life through proper care of the soul in the family where the State places it. And we Catholics have no right to allow such prerogatives to be sacrificed or to be left in uncertainty, through a mere sense of good fellowship. If it be true, as Monsignor McMahon states, that over 60,000 children out of a total of 93,000 cared for in institutions are of Catholic faith, then surely we have a most serious claim and duty to see that their religious faith is undisturbed by any possible arbitrary interpretation of the law. Such generous recommendations as the above-cited addition implies, so long as they do not constitute a positive legal requirement, are apt to be easily ignored.

Monsignor McMahon directs our attention to the fact that "the resolutions" which we in passing criticized as endanger-

ing our interests, are "general propositions, and the spirit from which they emanate should be learnt from those who took part in their making." No doubt. But we were not in quest of the spirit from which the resolutions emanated. What concerns us and all Catholics in the United States is the letter and force of the law which is likely to emanate from the resolutions, whether these were framed in a spirit friendly or otherwise. Of the import and power of the law in its cold statute form one might judge much better apart from the discussions which led to its framing.

It is a condition for which Catholics may indeed congratulate themselves, when, as Dr. McMahon says, they can manage "to keep in close touch with the officials in charge of the fulfilment of such laws," as the Washington Conference proposed. It is not, however, a condition which Catholics can exclusively control, so as to prevent the wrongful administration of a law. The article to which reference is here made spoke of the possibility of bigoted officials; and they are not the ones with whom Catholic priests can always put themselves in touch, for the simple reason that the former will not permit it. No doubt present conditions, such as Dr. McMahon has evidently in mind, may allow the exercise of a certain influence by the clergy upon the political body that happens to make or execute the laws by which we are to be governed in the future. But it is not wise to trust to such conditions when we deliberately allow laws to be enacted that may at any time be used or interpreted against our plain rights of conscience; and there are sections of the country where such interpretation is sure to be the policy of the non-Catholic majority in power.

If then we have to find fault with the representatives of our cause in any such gathering of all creeds and benevolent purposes as the one held in Washington, it is not to criticize the genial spirit by which they manage to keep in touch with the stronger elements whose influence is being exercised to procure beneficent legislation, but only to suggest that they be mindful of the outcome of the concession which they might

make in the interest of momentary peace. What we must maintain, albeit with urbanity, and with prudent reserve where necessary, yet ever clearly defined, is the principle of the rights of conscience, without offence and flaunting of our religious liberty. And for this we need not be beholden to nor restrained by those who may differ from us. The State is not a Protestant commonwealth in which Catholics are guests or honored servants. We have earned our claim, and earn it continually, to have a strong and clear, however respectful, voice in the making of our laws and especially those that may at any time be construed against the parents' rights.

THE QUESTION OF ALTAR BREADS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The pages of the REVIEW have been devoted so often to the subject of altar breads, and every point has been treated with so much care, that the present writer feels not a little timid in venturing an opinion regarding the time beyond which it would not be lawful to use them, disagreeing with that which authors seemingly assume to be the generally accepted one. This feeling is accentuated by reason of the sacredness with which not only the validity of consecration must be safeguarded, but also the respect due to the Blessed Sacrament; and the consequent sensitiveness of readers against any theory that might have the least appearance of lessening in any way such respect. Realizing this, I repudiate at the outset any opinion that might be found to endanger our reverence. Before holding as a fast rule that altar breads more than twenty days old may not be safely used in climates favorable to longer preservation, I wish to be convinced of the soundness of the arguments in favor of such rule.

In the REVIEW for last October the opinion was given that hosts more than twenty days old ought not to be used; that those in the tabernacle should be renewed at the latest when one month old; and the suggestion was made that priests might easily superintend the baking of their own. Concerning this suggestion I have nothing to say, nor do I intend to touch the renewal of the ciborium for which the Church and theologians

definitely and clearly provide. Confining myself to the age of the altar breads, my contention is that the above opinion, if intended for universal application, is extremely rigid and not warranted by any ecclesiastical legislation.

The Church's Ritual (Tit. IV, Cap. I, N. 7) says, " Particulae consecrandae sint recentes ". The Congregation of Rites in Gandavensen., 17 December, 1826, answers a decisive " No " to the question: "An attenta consuetudine rector licite consecrare possit species a tribus mensibus in hieme et a sex mensibus in aestate confectas ". These two pronouncements are apparently the only authoritative declarations of the Church on the subject. They are practically the only ones given by theologians. The opinion restricting the age of hosts to twenty days is based upon the ruling of St. Charles Borromeo in the fourth Provincial Council of Milan. To it nearly all theologians refer,[1] and it is on its authority that the view in the article above referred to is chiefly founded. Does it not seem somewhat extreme to impose the law of a council of Milan upon this continent where climatic conditions are entirely different from that for which St. Charles legislated? If he as Archbishop of Milan enacted this law for his province, it does not necessarily follow that it should be considered the only true interpretation of the word " recentes " as used in the Ritual.

That climate and proper care have a great deal to do with the preservation of altar breads, not only our own experience attests, but theologians plainly declare, and the Church implies. Génicot (Vol. 2, N. 169, 7), commenting on " recentes ", writes: " Quanto autem tempore recentes maneant non videtur eadem regula ubique metiendum, sed attendendae sunt variae circumstantiae tempestatis, loci in quo custodiuntur " etc. Noldin, (Vol. III. 106, N. 2) says: " Cum tenues hostiae facile corrumpuntur, praesertim si in loco humido asserventur, vel si tempus sit hiemale aut pluvium, imminet periculum consecrandi materiam invalidam, nisi hostiae sint recentes ".

The question proposed to the Congregation of Rites expresses climatic influences for Ghent, and the Church in not fixing a definite period of time implies these influences or at least leaves it an open question. All she says regarding this is that

[1] Among others Gasparri, *De SS. Euch.*, vol. 2; 809.

breads in Belgium three months old in winter and six months old in summer may not be used. If then she lays down the law that breads must be fresh, and through the Congregation of Rites clearly declares that they cannot be fresh after three months, it does not necessarily follow that those older than twenty days may not be fresh in climates suitable to them, provided they be kept with proper care. I cannot see why priests here in Ontario, where the climate is dry, may not safely use breads older by a considerable margin than twenty days. Put hosts twenty days old in a box with others six weeks old, and I venture to say that the difference cannot be detected either by eye or by tongue. Perhaps it can happen that decay may exist without its being recognizable except by chemical analysis. Of this I know nothing. If such be the case, why is so important a point not considered by our authors? The majority of our priests are not chemists, and have to rely on the word of the makers and their own sense of reverence. Some will possibly say that on account of the ease with which fresh breads may be obtained the point is not worth bothering about. To a certain extent this is undoubtedly true, but I am not writing on what is convenient, but on the principle upon which the twenty-day limit is founded. I would like to know whether this restriction, if intended for universal application, is the only true interpretation of the word *recentes*.

If it is not, I would suggest that the matter be left for its regulation to diocesan or provincial authority as was the case with St. Charles Borromeo.

Ontario, Canada. A SUBSCRIBER.

DISMANTLING AN OLD ABANDONED CHURCH.

Qu. An old church that had been in use for a number of years, was inconveniently situated for most of the people, is now out of use, and is replaced by a more accomodating and convenient new church. Very little of the furniture of the old was considered suitable for the new church.

If the bishop of the diocese directs the rector to dispose of the consecrated altars, etc., may the latter do so without any other authority or dispensation? Whose authority and permission are necessary, and what is the mode of procedure, in converting to secular purposes a church that has been dedicated and long in use? EX HIBERNIA.

Resp. The Council of Trent authorizes bishops, as delegates of the Apostolic See, to transfer the property, privileges, rights, and benefices (together with their obligations) of churches which have fallen into decay, to the mother-church or the neighboring churches, with power to convert the church, thus rendered unavailable for divine service, "to profane, though not sordid, uses".[1]

St. Charles Borromeo, interpreting the above canon,[2] prescribes that the stones, wood-work, and other material of the old church be devoted to whatever purpose the bishop may determine or may permit, even for profane or secular uses, but not for vile or sinful (*sordidos usus*) objects. The money realized by the sale of the old church property is likewise to be devoted to some good purpose or church needs.

As regards the altars of the old church, the Constitution of the Fourth Synod of Milan prescribes that first of all the relics contained in the altars are to be removed to the new church or the place otherwise destined for them.

Then the priest who is authorized to strip the old church and dispose of the material of the altar, etc. (the authorization for this act is to be ordinarily given in writing by the bishop), proceeds in the following manner: Kneeling at the altar which is to be dismantled, he recites in silence the *Pater, Ave*, and the *Oratio de Sancto cujus nomine Altare dicatum est*; next he proceeds to free the consecrated *mensa* of the altar, washes and dries it, the water of the ablution being thrown into the sacrarium. He examines the sepulchre of the *mensa* carefully to see that there remain no relics in the same. Then the workmen proceed to remove the stones, etc.[3]

The foregoing is briefly the manner of "profaning" an altar as indicated in the Acts of the Council of Milan. In some dioceses the rite is more minutely prescribed. We give that of Paderborn as described in Hartmann's *Repertorium Rituum.*

[1] The Council wishes that "a cross be erected in the place of the dismantled church." This prescription assumes, however, the conditions of a Catholic locality, where the sign of our Redemption would not be likely to be profaned.—Conc. Trid. Sess. XXI, De Reform., Chapt. VII.

[2] Conc. Mediolan. V Const., p. 1.

[3] Cf. *Jurisprudentia Ecclesiast.*, Mocchegiani, Vol. II, p. 777.

§ 240: The pastor, or some other authorized priest, dressed in surplice and violet stole, kneels before the altar on which the lights burn, and prays for some time. The choir sings or recites the antiphon and response according to the office of the Saint to whom the altar is dedicated. The priest chants or recites the versicle and oration of the same, to which the choir responds. The altar is then uncovered; the *mensa* or upper stone is carefully separated and lifted from its base, is washed and dried with a linen cloth by the celebrant, the water being poured into the sacrarium. The relics have been previously removed and laid in their case upon an altar or table. Two acolytes with torches and an incense-bearer accompany the priest who, on approaching the relics, genuflects, puts incense in the thurible, incenses the relics (three swings), and then intones the Antiphon:

Surgite Sancti Dei de mansionibus vestris, loca sanctificate, plebem benedicite. Et nos homines in pace custodite.

Ambulate, sancti Dei, ad locum praedestinatum qui vobis praeparatus est. Et nos homines peccatores in pace custodite.

The celebrant now examines the relics, the seal, parchment, etc., and places them in a new case, which he likewise seals, and attests the fact in writing to be signed by two clerics as witnesses.

This attestation states that the relics of St. *N. N.* were found intact in the sepulchre of the altar of *N* . . . which was to be desecrated by permission of the ecclesiastical authorities; that they were recognized as authentic and transferred to another altar to be consecrated at the next opportunity.

The relics are taken in procession to the place reserved for them, whilst the antiphon *Exultabunt* (as above) and Psalms 149 and 150 are chanted. When brought to this place the relics are laid on a table on which wax candles are burning, and the celebrant recites:

V. Laetamini in Domino et exultate justi.

R. Et gloriamini omnes recti corde.

Oremus: Laetetur Ecclesia tua Deus omnium et horum Sanctorum tuorum confisa suffragiis, atque eorum precibus gloriosis et devota permaneat, et secura consistat. Per Christum Dominum nostrum. Amen.

After this the relics are locked up.

Criticisms and Notes.

LES MODERNISTES. Par le P. Maumus. Paris: Beauchesne & Cie. 1909. Pp. xv-269.

LA THÉOLOGIE SCOLASTIQUE ET LA TRANSCENDANCE DU SURNATUREL. Par H. Ligeard. Paris: Beauchesne & Cie. 1908. Pp. viii-138.

Together these two books may be regarded as parts of a larger whole, or at least as components of a complete process or method—the negative and the positive, the destructive and the constructive. The former prepares the way toward a sound philosophy of faith by eliminating the unsound; the latter establishes positively the natural foundations of the supernatural life. Père Maumus is well known as the author of quite a number of works more or less related in object-matter, if not in spirit and immediate purpose, to his present undertaking. His purpose here is to show that the "Modernists," in their program of reconciling Catholicism with "modern thought and modern society," effect the conciliation by annihilating one of the members, that member being Catholicism—Christianity indeed—itself. Not a stone upon a stone of the Christian edifice do these builders of the new temple allow to remain. The Modernistic method, the process, is not one of construction but of destruction, or, to change the figure, not evolution but revolution. Moreover, its negative work, its criticism of Catholicism, rests upon unproved statements, and its proposed substitutions have no *raison d'être*, and no consistent proof of solidity.

These, obviously, are sweeping charges, and easier to make than to prove. Needless to say, however, on the other hand, Père Maumus makes them not rashly nor leaves them in their aerial vagueness. He then follows the Modernistic program step by step—first in its purpose, the conciliation, as was just said, of the Church and "modern society"; then its teachings successively on the institution of the Church, on reason and religion, doctrinal evolution, dogma, scholasticism, the divinity of our Lord, and on the genius of Christianity. While the author's exposition of Modernistic views on all these subjects is clear enough and the criticism thereof fair and doubtless convincing for the average reader, the adversary may probably

resent the somewhat triumphant tone and may even complain that his critic has not quite understood him. For instance, where the Modernist rejects the theistic arguments on the ground that they rest upon abstract representations (p. 67), and Père Maumus replies that they do not rest *sur une représentation abstraite du réel, elles reposent sur des réalités palpables qui tombent sous les sens* (p. 68), the disputants are using the term *abstract* in very different meanings. Of course, every intellectual representation is an "abstraction", even when drawn immediately from sense-objects. Its sensuous *basis* the Modernist would probably admit, but being only in the Modernist's view an intellectual and hence a merely subjective symbol of the real, having no representative value, it cannot be a bridge whereby the whole consciousness—not simply the abstractive intellect, which with the Modernist counts for little—can come into living contact with the objectively real, with God. This contact according to him must come by impulse from within, by awakening of consciousness to its original, though latent, possession, God immanent. There are other points in the author's argument, where his adversary might be ready to subsume, but it would be doubtless impossible to compose a criticism of the Modernists satisfactory to themselves. At any rate, Père Maumus has done a work that will do much good by pointing out and confuting the principal divergencies of Modernism from the Catholic mind and spirit.

The radical difference between Modernism and Catholic teaching is in their respective interpretations of the relation of the supernatural to the natural in man. The Catholic believes that the supernatural is a gratuitous gift made by God to man of a truth and a life essentially superior to the exegencies of nature and inaccessible to merely natural powers. The Modernist holds that the supernatural is the outcome, the expansion, of man's natural activity demanded and attainable by the faculties inherent in and essential to human nature. The divergent doctrines are frequently characterized by the terms transcendence and immanence respectively. It might, however, be more precise to say that Catholic belief lies between the extremes designated by these two terms. God is, of course, both in the natural and supernatural order at once transcendent and im-

manent to the soul. But the precise character of the essential attitude of the soul to His supernatural touch, illumination, and movement is a mystery—the difficulty of all theology. It is a great mistake to regard it as a modern problem. As Prof. Ligeard abundantly demonstrates, it engrossed the mind of scholastic theologians from the thirteenth to the eighteenth century. The first, if not the chief, value of his little volume lies in the well-documented and luminous survey which it presents of the teaching of the three great theological schools—the Thomist, Scotist, and Augustinian—on the subject.

Though these schools differ in certain details, they all agree as to "the transcendency," "the otherness," and the "aboveness" of the supernatural, not, however, in the sense which the Modernists have ascribed to the scholastics that the supernatural is a sort of injection, or an external juxtaposition introducing a new entity into man, an unnatural break in the continuity of his nature. Scholasticism holds this no more than it holds that the supernatural is the expansion of the latent germs of nature. What it does hold is that the supernatural is the transformation, transfiguration effected by God, of man's natural activity and realizing its highest aspirations. The gift comes *du dehors*. While answering to the desires *du dedans* (p. 107), Prof. Ligeard shows that apologetics will be most effective when it returns to the scholastic method, which is primarily psychological and proves the necessity of grace—the supernatural—from an analysis of the insufficiency of human nature, morally insufficient for its natural end, and absolutely insufficient for its real, its supernatural end. But in maintaining a return to the scholastic method Prof. Ligeard is far from advocating a mere servile and sterile repetition of the past. *Vetera novis augere et perficere* is the law here as in every other intellectual development. He accordingly devotes a section of his book to the modifications which might well be introduced in the scholastic positions so as to adjust them to the present aspects of the religious problem. For these details the reviewer must direct the reader to the work itself, promising him that he will not be disappointed either with the matter, or the manner. Nothing is more important for the serious student than the subjects here discussed, and it would be hard to find them anywhere else treated with greater ability and skill, more clearly, more interestingly, and with more kindly temper.

THE LIFE OF ST. MELANIA. By His Eminence Cardinal Rampolla. Translated by E. Leahy and edited by Herbert Thurston, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xvi-164.

Cardinal Rampolla's biography of Saint Melania furnishes a not unimportant addition to the original material for a true history of Roman society in the fourth and fifth centuries. The data concerning the Saint herself are here published for the first time from a MS. which the eminent author discovered in the Library of the Royal Monastery of the Escurial during a brief sojourn there in 1884. The Latin text is that of the first half of the fourth century, and was evidently written by an eye-witness of the events which he related. Before the date of this find little was definitely known regarding the interesting figure of this noble woman to whom Saint Paulinus of Nola, St. Augustine, and St. Jerome refer as a person of heroic virtue, whose benign influence dominated in the religious world of Rome and the East for many years. A record in Greek, attributed to Metaphrastes, and some references found in the *Historia Lausicana* of Palladius, revived by Peter de Natalibus in 1382, constituted the main sources of information about the Saint, until Muratori in 1697 discovered the *Natale XIII* of St. Paulinus of Nola, which contain additional facts regarding Melania and her husband Pinianus. A year after Cardinal Rampolla had discovered the above-mentioned MS., and before his important duties on his return to Rome permitted him to publish his transcription, two savants unearthed a certain codex in the *Bibliothèque Nationale* of Paris which treated of Melania's travels in Northern Africa, Egypt, and Palestine; and four years later the Bollandists published all that was contained in this codex and in another still more ancient, belonging to the library of Chartres. Both of these codices were mutilated, and the editor supplied the gaps from what was supposed to be the only other source, that of the Greek life by Metaphrastes. In 1900 Cardinal Rampolla found the opportunity to make the text which he had discovered fifteen years before, available for publication, by giving a compendious account of the same to the International Congress of Christian Archaeology which met during that year in Rome, and last year he published all that had in the meantime been found of authentic material in both Greek and Latin, with the addition of a critical apparatus.

The author of this biography is clearly revealed in the Cardinal's copy as the Saint's familiar friend, the companion of her travels, and her chaplain. He was living at Rome in 404 and at that time accompanied Melania on the occasion of her visit to the Princess Serena. He was with her, thirty-five years later, at her holy death on Mount Olivet. Thus we have a most trustworthy account. If she yielded to the forced marriage which her high rank, wealth, and influence, as well as the command of her parents dictated, she managed to turn her bridegroom, like St. Cecilia, into a devout follower of Christ. Her life is simply a perfect realization of the ideal of the Gospel. It was her privilege to second the efforts of the giant saints, the great Fathers of the Church in her day, and she may be regarded as the chief instrument, together with St. Paula, in establishing the religious communities of virgins which became the models in future ages of the female conventual life. Her death is most touchingly told and the story gives a sweet taste of heavenly aspirations to the reader.

RECHTSSUBJECT UND KIRCHENRECHT. I TEIL. WAS IST EIN RECHT? Von Jur. Utr. Dr. Max Führich, S.J. Wien und Leipzig: Braumüller. 1908. Pp. vii–234.

The book here introduced represents the first part of a more elaborate treatise on the personal subject or possessor of rights in general and of ecclesiastical rights in particular. The author, as he advanced in this larger undertaking, found it necessary to prepare the ground by an exposition of the nature of subjective right in general, and as he proceeded with this preliminary study the material grew under his hand to such an extent as to render it advisable to place this portion in front as a sort of vestibule to the prospective edifice. No one who examines the section here constructed will regret the circumstance which induced the builder to make the alteration in his original design; for the interests of theoretical jurisprudence are certainly subserved by the result. The sound literature on the subject in comparison with the unsound is not so extensive that the Catholic student will fail to welcome so solid, even if not just comprehensive, an addition. In discussing the origin and basis of right the author has deliberately passed by the familiar theorizings of Hobbes, Rousseau, Grotius, and Puffendorf. Even Hegel, Krause, Ahrens,

and Röder—names that are usually prominent in works of this kind—are disregarded. One will not greatly miss these worthies if what the author says be true, that their opinions are no longer of any account in modern jurisprudence (p. vi); and even Paulsen and Wundt may be passed by if the really influential authorities nowadays recognize the existence of God. It is with these authorities who, though theists, hold that the sources of right are social custom and civil law or sanction, that the present work has to do—the writer's purpose being to prove that rights are founded in man's natural relation to God and consequently in natural and not in positive law. The establishment of this thesis involves an exposition of the philosophical principles of justice and duty, and of the relations of right hereto, and a discussion of the opposite juristic theories set forth especially by Bierling, Ihering, and Brinz. Having exposed the natural ethics of right, the author applies the principles to man's general rights, liberty, property, as well as to the more important special rights. While the subjects treated and the method are, of course, profoundly philosophical, the style is exceptionally lucid, and the general manner interesting. The book will be valued most by professional students, but the general cultivated reader will profit by its perusal.

L'IDÉE DE DIEU DANS LES SCIENCES CONTEMPORAINES. Le Firmament, l'Atome, le Monde Végétal. Par le Dr. Louis Murat en collaboration avec le Dr. Paul Murat. Paris: P. Téqui. 1909 Pp. lvii-464.

The eminent Catholic geologist, the late Prof. De Lapparant, in his prefatory notes left for the present volume, says of it, that whilst it is not professedly apologetical, nevertheless it is deserving of being called "un arsenal d'apologétique," inasmuch as it contains a mass of valuable information—abreast with contemporary science—from which one can draw at pleasure (p. viii). We have a goodly number of similar works in English. To say nothing of the *Bridgewater Treatises*, still useful although not up-to-date, there are the Duke of Argyle's *Unity of Nature, The Reign of Law*, Janet's *Final Causes*, Father Gerard's charming little studies, and many other popular "nature books". The latest book, the one at hand, has a certain advantage in its being the latest, in that it utilizes the most recent scientific discoveries

to illustrate and reconfirm the argument from design for the existence and providence of God. The volume draws its materials from Astronomy, Physics, Chemistry, and Botany. Two further volumes to complete the work are to appear later—one on the animal world, the other on the general harmonies of nature. Both the authors are laymen, physicians and scientists—a fact which bespeaks for the book a better chance of a reading. If one might make a suggestion, in view of a future edition and as bearing on the portions of the work now preparing, some of the chapters seem to be over-congested, notably those on physical and chemical laws. The multitudinous formulae have little illustrative value. A lesser number, and more fully developed, would serve better. Then again there are too few references to sources. The student, if not the general reader, misses this feature.

THE MEANING OF THE MASS. Adapted to the Doctrinal, Moral, and Historical Explanations of the Holy Mass. By the Rev. M. J. Griffith, D.D. Published for the author by P. J. Kenedy & Sons, New York and Philadelphia. 1908. Pp. 248.

Despite the unrevised English in which this volume makes its appeal to the Catholic reader, there is a large amount of information contained in its pages, which would serve the catechist and preacher in explaining the liturgy of the Mass to the faithful. No doubt the author had designed his notes for some such purpose, perhaps dictated them but failed to revise them properly. Some of the facts, too, need to be more accurately stated. It is not true, for instance (pp. 61 and 62), that incense was never used in the liturgy of the Mass during the first three centuries. It was not "offered" with the *oblata,* as is done in the solemn service now; but it was used during the worship in the catacombs, as we know from Tertullian, to incense the bodies of the martyrs kept there; and this rite is still retained in our liturgy. Briefly—this volume, though commendable in its purpose, needs less a review than a revision.

L'ANGLETERRE CHRÉTIENNE AVANT LES NORMANS. Par Dom Fernand Cabrol. Paris: Lecoffre. 1909. Pp. v-341.

The present volume is the latest addition to the "Library of Ecclesiastical History," which, inaugurated by M. Lecoffre in

1897, has provided the student world with a highly valuable collection of monographs on different periods and aspects of the Church's history. The series is growing slowly, but steadily, and just as steadily carrying out the ideal to which it owes its inception—viz. the presentation of ecclesiastical history in a method and style consonant with the real progress of modern criticism. The volume at hand by the learned Abbot of Farnborough is the second in the series to treat of English ecclesiastical history, its predecessor having been devoted to the Anglican Schism (1509-1571). The period covered (from the fourth to the eleventh century) is the most important in the national life of England, the period when the Church Christianized and thereby civilized the two component peoples, first the Celtic Britains and then the Anglo-Saxons. During those centuries the Church in England constructed no great intellectual system, nor could her literature, though not inferior to that of Gaul and Spain, boast of an Origen, a Cyprian, or an Augustine. But as Dom Cabrol observes, "l'Église ne vit pas seulement d'esprit," and during this time she produced her men of action, Theodores, Wilfrids, Dunstans, apostles, too, like Aidan, Cuthbert, and Boniface. These heroes converted, established, organized, preserved, governed. During the long period of five centuries, not a schism, not a heresy (Pelagius belonged to another nation), not even a serious attempt at revolt. Protestants, then, are ill-advised in looking here for their precursors. But the period was also that of the great development of monasticism with its entailing arts and letters, the period in which England merited her title of "Isle of Saints" (pp. 287-289).

The history of these most eventful and widely influential times is narrated in the present volume in a scholarly and at the same time an interesting manner. The work is thoroughly documented from beginning to end. There are some fourteen pages of introductory bibliography, and to each successive chapter are prefixed the pertinent sources and apparatus. On the other hand the wealth of erudition is not permitted to impoverish the literary spirit of the narrative. The book keeps well within the middle-way of the series, avoiding alike the narrow limits of a manual and the *Weitläufigkeit* of the popular history book.

FLORILEGIUM PATRISTICUM digessit, vertit, adnotavit Gerardus Rauschen, Dr. Theol. et Ph. Fasc. VII, Monumenta Eucharistica et Liturgica vetustissima. Bonnae Sumptibus Petri Hanstein. 1909. Pp. 172.

The preceding portions of the series of patristic texts to which the present section belongs, have already been noticed in the REVIEW. The main title indicates the general character of the undertaking—viz. to supply the student with as accurate editions as possible of selections from the Fathers—opuscles and excerpts of special importance and interest. Dr. Rauschen is professor of theology at the University of Bonn, and it may be taken as no slight praise of his present editorial work that it reflects credit upon his professorship. The work is as scholarly as it is modest. Usually such a book is heralded by a lengthy introduction that sometimes becomes a wood to hide the trees. In the present case there is a publisher's notice on the cover and some ten lines of preface by the author on the first page. The editorial research and commentary must be looked for in the text and the critical and literary annotations. The fascicle at hand contains the earliest Christian writings on the Blessed Eucharist—eleven in all, amongst which the principal are the mystagogic catechism of St. Cyril, St. Ambrose's *De Mysteriis,* the B. Ambrose's *De Sacramentis,* and some thirty-six shorter excerpts from liturgical writings of the first three centuries. The Greek texts have their Latin versions in parallel columns. The importance of the material here collected and annotated in relation not only to the study of the liturgy but also to the critical history of dogma will be obvious to the theological student, for whose use of course the work is primarily, if not exclusively, intended.

LE DRAME MAÇONNIQUE: La Conjuration Juive contre le Monde Chrétien. Par Copin-Albancelli. Paris: Emmanuel Vitte. 1909. Pp. 534.

LA PRESSE CONTRE L'ÉGLISE. Par L.-C. Delfour, Professeur á l'Université Cath. de Lyon. Paris: P. Lethielleux. 1909. Pp. 416.

Even so keen an observer and so acute a thinker as M. Drumont confesses himself perplexed by the conditions of things in France. More than once he has indicated in *Libre-Parole* " his astonishment that no one has yet been able to explain how

it has come about that a small band of Freemasons, inferior in every way, have succeeded in dominating France and in reducing the nation to a sort of lethargic impotence." The problem has perplexed countless minds, and, although solutions have not been wanting, it seems never to be satisfactorily disposed of and is forever starting up afresh. This is, of course, due to the complexity of the problem in itself and in its sources, so that no answer sufficiently radical and simple to satisfy the mind's quest for unity may be expected. Be this as it may, the two books above mentioned are a source of illumination, and although they do not dispell all darkness they point the way toward the fuller light.

M. Copin-Albancelli offered his solution of the difficulty in a previous work (*Le Pouvoir occulte contre la France*), in which he traces the evil to the machinations of Freemasons. That this solution is in so far true—even though not entirely adequate—is sufficiently established by the documentary evidence he there accumulates, evidence which is corroborated by the investigations made by other authorities in the same field. The work at hand is the sequel and further confirmation of the book just mentioned. As its title suggests, it embodies the thesis that the secret power beneath and within Freemasonry is the Jew. The arguments for this assertion are marshalled with great skill and developed with no less ability and persuasiveness. That the author has demonstrated his thesis one must hesitate to affirm. The charge itself on the surface is unlikely. It appeals to one as do the shibboleths, "the Black Pope," "the Inquisition," *et id omne genus*. On the other hand M. Copin-Albancelli goes much below the surface; he has made a very profound study of his subject, and he has written a book of absorbing interest and, if his theory be substantiated, of immense importance—certainly one which not only his countrymen but no serious student of the contemporary France can afford to leave unread.

A work of hardly less significance in this connexion is Prof. Delfour's *La Presse contre l'Eglise*. Its purpose is to demonstrate the general if not universal hostility of the secular press toward the Church. The thesis is not one that gains anything from surmise or plausible inference. It can be established only by exact testimony, and this the author furnishes abundantly.

Nor does his thesis embrace simply the newspapers—and other periodicals—though these have a more prominent place; it touches at least upon the general output of the press, fiction particularly. Neither is the indictment limited to the press of his own country. After showing the subservience of the *Matin* to the American journals, and that of *le Temps* to the London *Times*—the former he calls "un petit, un très petit *Times*"—he goes on to indicate the unity of the movement. Whether there is question of the Dreyfus affair, or of the rupture of the Concordat, or the Encyclical *Pascendi,* or the mutual differences of certain ecclesiastics, the press of the whole world gives forth simultaneously the same identical note. As the *Times* opens its columns to Tyrrell, and *le Temps* to Loisy, as the *Giornale d'Italia* defends Murri, the German papers glorify in unison the revolting professors of Bonn and Würtzburg. So prodigious a homogeneity does not spring simply from a mere organization of press agencies; it supposes, he thinks, the existence of a permanent international conspiration against the Church, and so doubtless likewise against France. For the aggression of the secular press is so supple, so rapid, so sure of its methods that it is able when it wills to focus all its forces upon a certain given point. Or, as Liebknecht puts it in his denunciation "of the Concert" of five hundred journals throughout the world, obeying the nod of "the invisible orchestral leader". A wave of the baton, and in Paris, London, Berlin, Vienna, and New York, everywhere, the same *motif* was sung, piped, scraped, bawled, bellowed. And still one is surprised that people believe in the existence of a syndicate of the press! What is the nature of this invisible, unifying power back of the press, Prof. Delfour does not explicitly indicate; whether it be Freemasonry, or, as M. Copin-Albancelli maintains, some additional organized power, he leaves undebated. But aside from this reduction of the facts to a root-principle, the facts themselves and their bearings are of the deepest significance, while the method and style in which they are here presented make their perusal both interesting and instructive. What is not usual with French books, the present volume contains besides a good table of contents an alphabetical index. The latter, however, should receive some slight revision in a future edition.

Literary Chat.

The Rev. Dr. Thomas C. Middleton, the erudite Augustinian of Villanova, has during the last twenty years or more published numerous monographs illustrative of Catholic missionary life in the United States. They embody a wealth of material for the future writers of American Church history. His latest piece of work in this field is a pamphlet of fifty-two closely printed pages, entitled *A Typical Old-Time Country Mission.* The mission church he describes is St. Paul's of Mechanicville, in the State of New York, established in 1829. In 1860 it became a parish church under the care of the Augustinian Fathers. The story of the growth of the mission and the men who cultivated the spiritual soil amid great hardship and labor is interesting reading, especially to priests who can understand the many unrecorded trials that are the background of all such accounts. The author finds opportunity to correct some current historical errors about the persons and circumstances of pastoral activity in the province of New York. An account of the Augustinian missions and mission priests in New York State from 1778 to 1837 forms the concluding chapter of the brochure.

We have received the *Report of the Committee on Marriage and Divorce* (15 April, 1909), with the first tentative drafts of Acts on the subject of marriages and licenses to marry, and on desertion and non-support. These questions have been discussed by the members of the National Conference on Uniform State Laws, and now the results of their deliberations are published and circulated by the Commissioners for the purpose of obtaining criticisms and suggestions. This is an excellent method of assuring the best results being obtained in respect of such important subjects as marriage and divorce.

The several Commissioners were appointed by the Governors of the different States, forty-one of which are represented. It is fortunate for the movement that the Chairman of the Commission is Mr. Walter George Smith, a consistent Catholic, a cultured and disciplined lawyer, and a man who is not likely to consider compromises which endanger religious principles a gain to the cause of public morals.

A neat volume, *The Costume of the Prelates of the Catholic Church,* by the Rev. John A. Nainfa, Professor of Liturgy in the Baltimore Seminary, comes from the press of the John Murphy Company, Baltimore. Besides dealing in a succinct and practical way with the matter of dress, appointments, and symbols of ecclesiastical offices, the book gives some useful rules of etiquette, and appends a list of works that will serve as

sources of detailed inquiry into the questions of costume, heraldry, and titles in which clerics may be interested. Several illustrations of the text make this handbook of prelatical dress both useful and attractive.

The question of the reform of ecclesiastical seminaries is being vigorously pursued in Italy. This is shown by recent publications on the subject issued in Rome. From the pen of Dom Micheletti we have already three volumes. The first of these is entitled *De Regimine Ecclesiastico Religiosorum necnon Seminariorum,* and treats of the principles of government laid down for ecclesiastical training schools by St. Gregory, St. Ignatius Loyola, and St. Charles Borromeo. This volume of about six hundred pages, goes over the entire ground of monastic and clerical discipline, as represented by the three great institutions of the Benedictines, the Jesuits, and the secular communities which direct seminaries.

De Institutione Clericorum in Sacris Seminariis, and *De Ratione Studiorum in Sacris Seminariis* are two further volumes on the same subject. These latter form a commentary upon the Decree and Norm published by the S. Congregation of Bishops and Regulars last year (18 January, 1908), in which the lines of the proposed reorganization of ecclesiastical education have been clearly defined. These rules were intended in the first place for Italian seminaries. With this aim in view P. Micheletti has already published an Italian work *Elementi di Pedagogia Ecclesiastica, generale e speciale,* consisting of three volumes: the first, *Propedeutica,* is a general introduction and survey of principles and facts touching ecclesiastical training. The second volume treats of the office of *Rettore ecclesiastico, religioso e seminaristico.* It consists of two parts—*Della carità e prudenza* and *Della giustizia ed equità.* A final volume is entitled: *Gli uffizi secondari della disciplina.* It explains the duties of vice-director, master of discipline, prefect of studies, spiritual director; the second part deals with the minor offices, the economics and domestic service of the seminary.

The Latin work of P. Micheletti, intended for a wider circle, is not quite complete. A volume *De Rectore* and two others *De Ratione disciplinae* and *De Ratione œconomiae et hygienis* are in press. We are awaiting these valuable contributions to the literature of seminary education before beginning the series of articles on Modern Methods in Ecclesiastical Training announced to appear in THE ECCLESIASTICAL REVIEW.

Whilst the ancient Church of Rome in fulfilling her mission of teaching all men keeps the slow but steady and consistent pace which befits her dignity, never reversing her course because she is never betrayed into leaping blindly ahead at the wanton calls of a feverish secular progress,

there is going on a kindred movement in our Protestant churches. The decline of religious sentiment, the lessening church attendance, the rationalistic interpretation of Christian doctrine and Jewish prophecy, and sensational methods repugnant to the dignity of the Christian pulpit, have called forth a note of protest against and inquiry into the causes of this failure on the part of the Protestant ministry, still respected for sincerity in its ranks, to bring forth fruits worthy of their presumed call. With this problem in mind a writer in the current number of the *Outlook* (8 May) asks: "Are our Theological (Protestant) Seminaries stagnating?" The answer, in the same issue, comes from *Twenty-five Seminaries speaking for themselves.* They recognize the fact of stagnation, are resolved to remedy it, and admit that this cannot be done by talk and good resolutions only. We agree with them in principle and in aim. Our methods, however, are infinitely more assuring.

Is there a Catholic writer to-day who appears more lovable in what he writes than the spiritual, genial, poetic, laborious, and always amiably tolerant Father Matthew Russell? The thirty-seven volumes of the *Irish Monthly* are rare caskets of the most precious gems of Catholic literature, which, if known to our nuns who teach in convent or parish schools, would save them half the bother they have in selecting suitable pieces for Commencements and class-themes, besides giving them a reserve supply of valuable information such as every teacher should have.

Two of the latest books from that rich and pure store which the editor of the *Irish Monthly* keeps in Upper Gardiner Street, Dublin, are *Little Angels*—"a book of comfort for mourning mothers" (Burns & Oates, London)—and *Behold Your Mother!*—a volume that richly reflects "the Blessed Virgin's Goodness and Greatness" (M. H. Gill & Son, Dublin). The last-mentioned book tells in prose and verse what Father Matthew Russell has found and copied in his heart, of beauty about Our Lady. It is a useful repertory for thought and conference, especially in May and October. *Little Angels* will serve the priest well in the home of the little vacant cradle, in the school where sunny children want to know about the heaven of which they have the image in their childish hearts.

We have had beautiful stories of the Life of Christ told for young children by such writers as Mother Loyola and Mother Philip of the Sisters of the Holy Child Jesus; and no doubt religious women who have a special vocation to educate children, possess ordinarily the best talent for making the divine image of our Lord real in the imagination and heart of little ones. Occasionally, however, we find a priest gifted in the like direction. This is probably as it should be, if we remember that "the true priest has the heart of a mother," as was said by a great Catholic philosopher. A new life of our Blessed Lord, written especially for young people, comes to us from the pen of the Rev. Cornelius Joseph

Holland, under the title *The Divine Story* (Joseph Tally, Providence). It relates the theme of the Gospels in simple yet attractive language, keeping the images in their natural frame, so as not to startle with novelty, nor overcrowd the memory. The sentences are brief, without being studied or laconic, and altogether we receive the impression that the subject which must be uppermost in point of reverence, definiteness, and power of attraction in the truly Christian heart, has received here such treatment as to fulfill its purpose and at the same time suggest a method of catechetics most worthy of imitation.

The Christian Press Association publishes a booklet entitled *Latin Pronunciation for Altar Boys* by the Rev. Edward Murphy. The ceremonies are rubricated, and the manual gives also the manner of serving Mass. The pronunciation follows the Italian style of Latin used for the Gregorian chant. It suggests at the same time the adoption of a uniform way of pronouncing the liturgical Latin by the celebrant.

Friedrich Pustet (Ratisbon, New York) publishes a volume *Grossstadtseelsorge* by Dr. Heinrich Swoboda of Vienna. Although it deals only with European conditions of pastoral relations between clergy and people, it is very instructive and turns our attention to the essential differences between the pastoral care of large cities and that of the country. Dr. Swoboda touches the fundamental problems that confront the city pastor who would obtain practical results from his ministry adequate to his opportunities and responsibilities. He goes into the ethical and social as well as the doctrinal elements of the question and sheds much light where hitherto we depended largely on individuality of zeal and talent.

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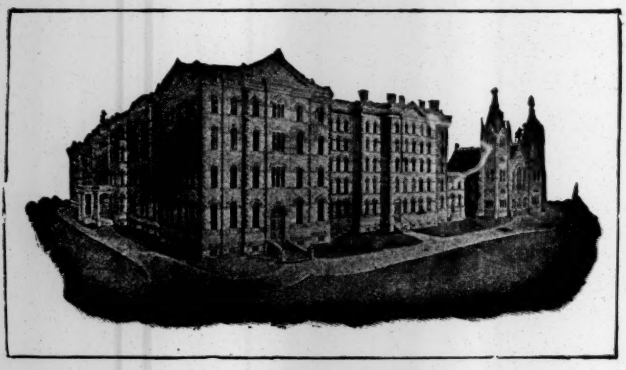

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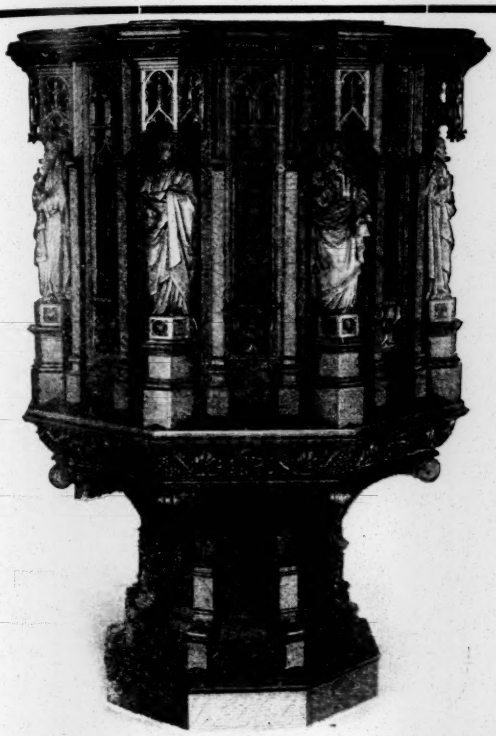

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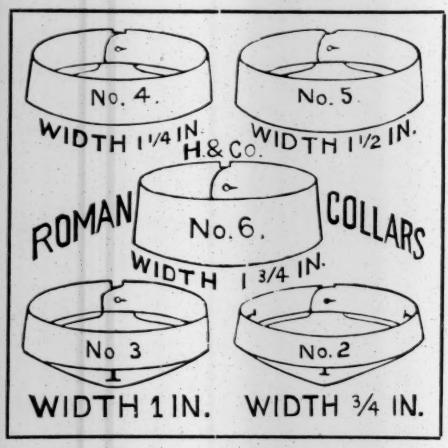

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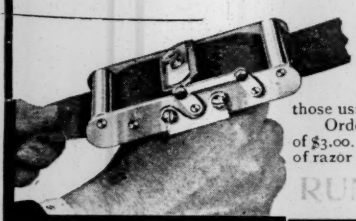

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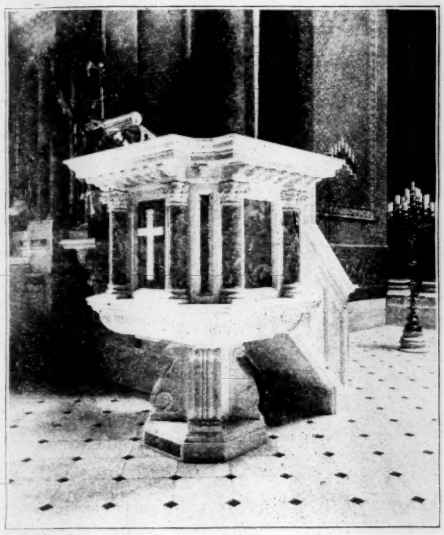

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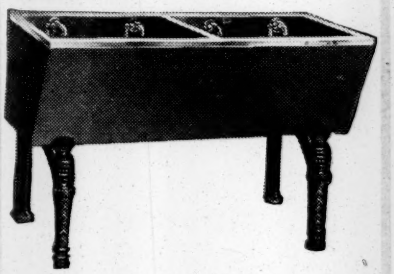

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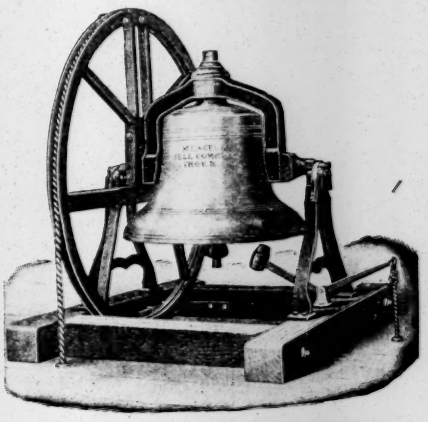

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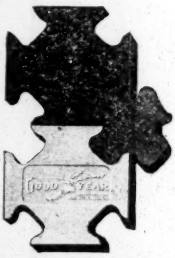

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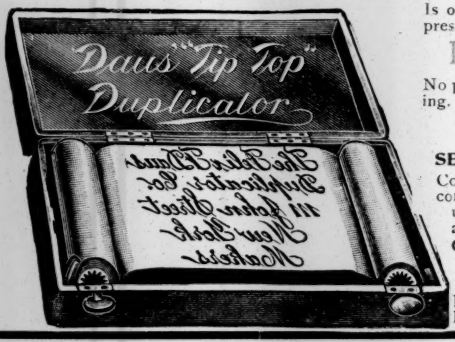

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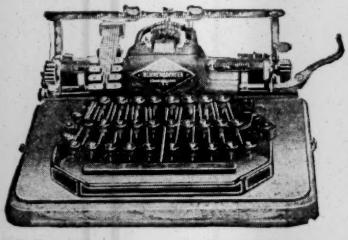

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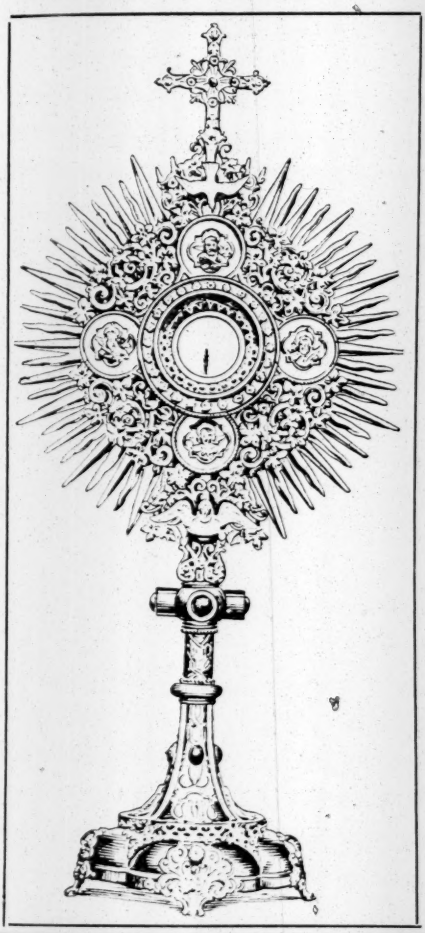

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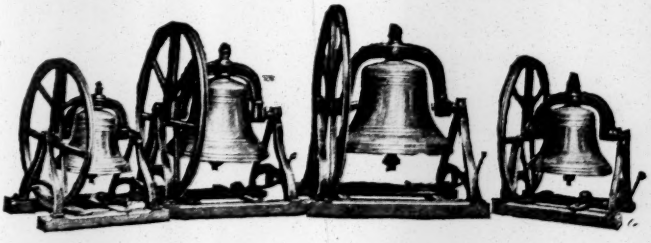

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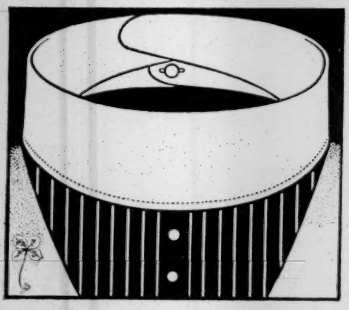

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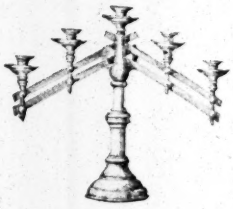

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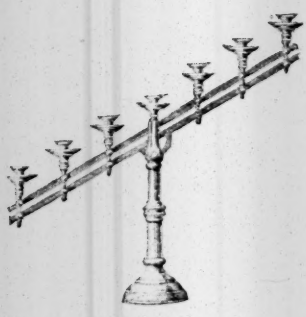

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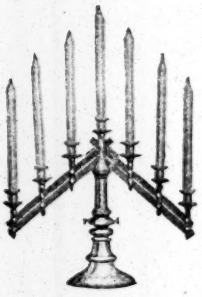

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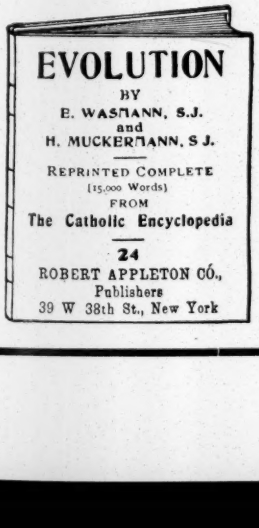

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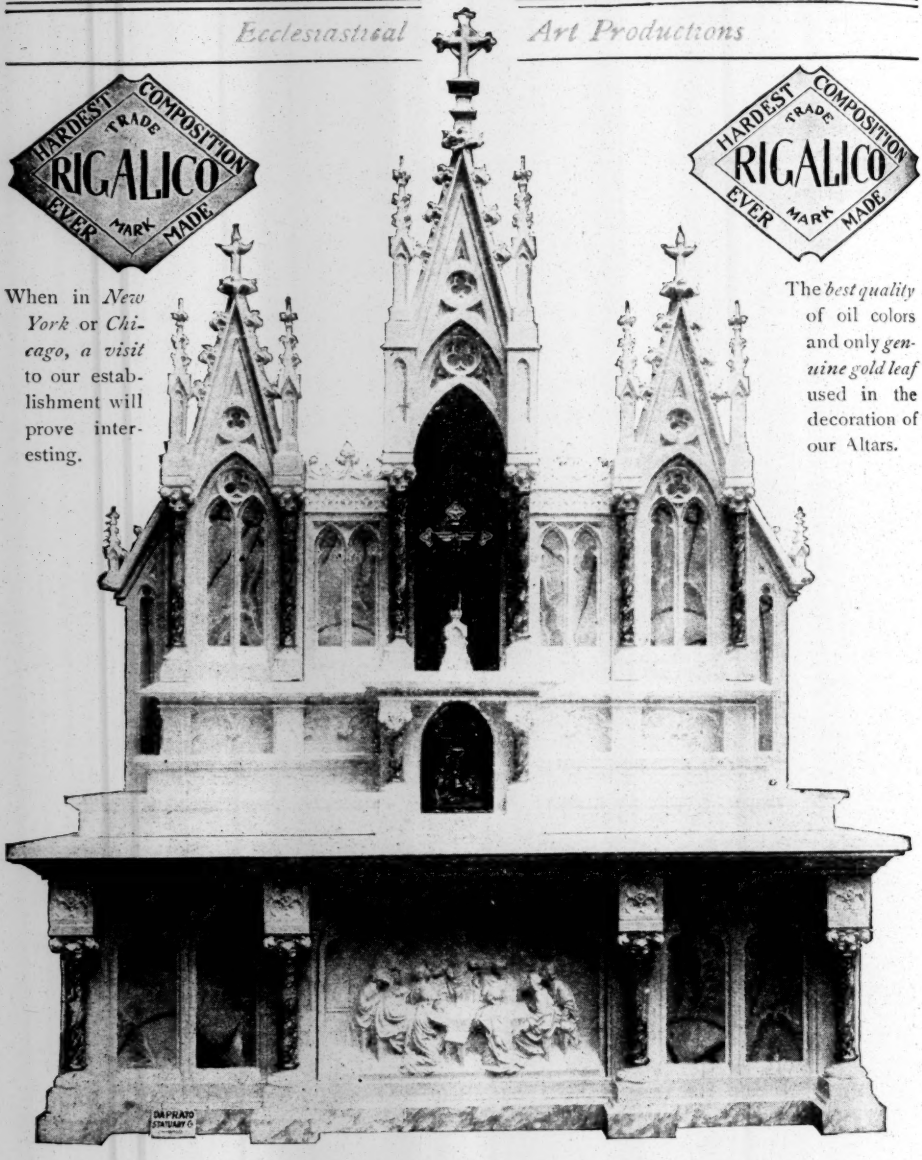

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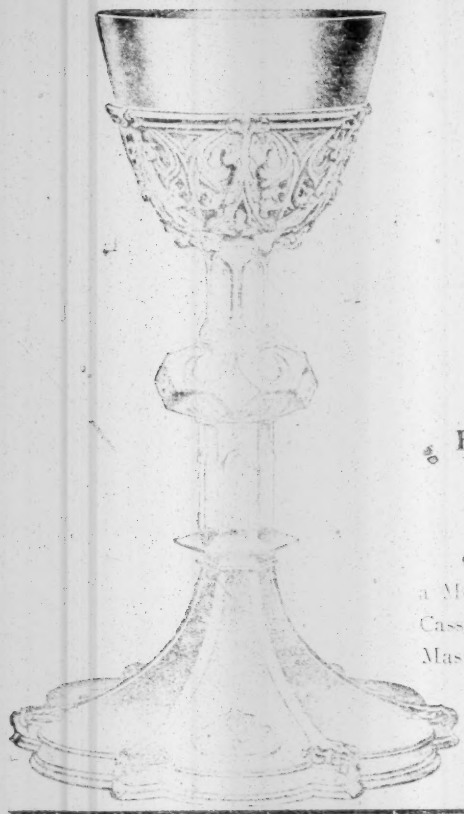

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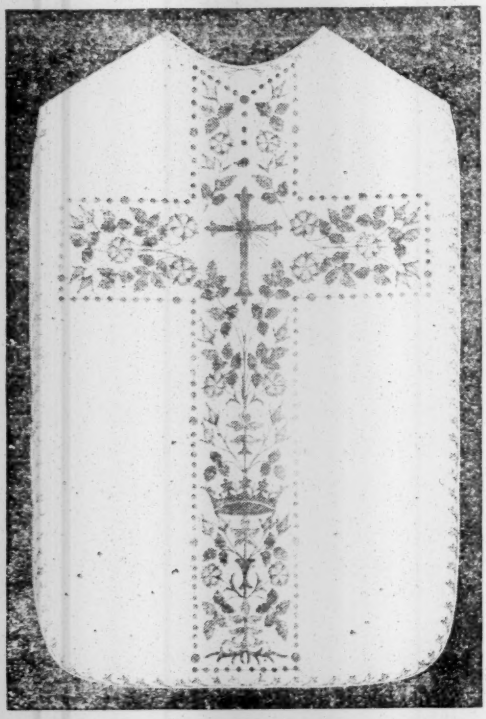

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